AN EXTRACT OF THE Rev. Mr. JOHN WESLEY'S JOURNAL

From FEBRUARY 1. 1737-8.

To his Return from GERMANY.

For this Cause I obtain'd Mercy, that in me first JESUS CHRIST *might shew forth all Long-suffering, for a Pattern to them which should hereafter believe on Him to Life everlasting.* 1 Tim. i. 16.

LONDON:

Printed by W. STRAHAN, and Sold at the Foundery near *Upper Moorfields*, and at JAMES HUTTON'S, at the *Bible* and *Sun* without *Temple-Bar*.

M, DCC. XL.

Number 2

EXTRACTS

OF THE

Rev. Mr. JOHN WESLEY'S

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From F[illegible] 1737-8.

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BRITISH MUSEUM

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M. DCC. LXI.

THE PREFACE.

1. *THAT* Men revile me and ſay all Manner of Evil againſt me, *that* I am become as it were a Monſter unto many, *that the Zealous of almoſt every Denomination cry out,* Away with ſuch a Fellow from the Earth: *This gives me, with regard to myſelf, no Degree of Uneaſineſs. For I know the Scripture muſt be fulfill'd.* If they have call'd the Maſter of the Houſe *Beelzebub,* how much more them of his Houſhold? *But it does give me a Concern, with regard to thoſe, who by this Artifice of the Devil, are prevented from hearing that* Word, which is able to ſave their Souls.

2. *For the ſake of theſe, and indeed of all who deſire to hear the Truth of thoſe Things which have been ſo variouſly related, I have been induc'd to publiſh this farther Account: And I doubt not but it will even hence appear, to all candid and impartial Judges,* That *I have* hitherto liv'd in all good Conſcience toward GOD.

3. *I ſhall*

3. *I ſhall be eaſily excus'd by thoſe who either* love *or ſeek* the LORD JESUS in Sincerity, *for ſpeaking ſo largely of the* Moravian *Church*, a City *which ought to be* ſet upon an Hill. *Their Light hath been too too long hid* under a Buſhel: *It is high Time it ſhou'd at length break forth, and* ſo ſhine before Men, that *others alſo* may glorify their Father which is in Heaven.

4. *If any ſhou'd ask*, "*But do you think* "*even this Church is perfect*, without Spot "or Wrinkle or any ſuch Thing?" *I anſwer plainly*, "*No; tho' I truſt it will be*, "*when* Patience has had its perfect Work." *But neither do I think it right, to entertain the World with the Spots of* GOD's *Children.*

5. *It has been farther asked*, "*Whether I* "*imagine* GOD *is to be found, only among* "*Them?*" *I reply*, "*By no Means. I* "*know there is a* GOD *in* England, *and we* "*need not go to ſeek Him in ſtrange Lands.*" *I know that in our* OWN *He is very nigh unto all that call upon him: And therefore I think thoſe unwiſe (to ſay no more) who run to inquire after Him in* Holland *or* Germany.

6. *When I went, the Caſe was widely different.* GOD *had not then* made bare his Arm *before us as he hath now done: In a Manner (I will be bold to ſay) which had not been known either in* Holland *or* Germany, *at that Time when He who ordereth all Things wiſely, according to the Counſels of His own Will,*

Will, was pleas'd by me to open the Intercourſe between the Engliſh *and the* Moravian *Church.*

7. *The particular Reaſon which oblig'd me to relate ſo much of the Converſation I had with thoſe holy Men, is this. In* September 1738. *when I return'd from* Germany, *I exhorted all I cou'd to follow after that great Salvation, which is thro' Faith in the Blood of* CHRIST; *waiting for it,* in all the Ordinances of GOD, *and in* doing Good, as they had Opportunity, to all Men. *And many found the Beginning of that Salvation,* being juſtified freely, *having* Peace with GOD thro' CHRIST, rejoicing in Hope of the Glory of GOD, *and having* His Love ſhed abroad in their Hearts.

8. *But about* September 1739. *while my Brother and I were abſent, certain Men crept in among them unawares, greatly* troubling and ſubverting their Souls: *Telling them,* "*They were in a Deluſion, that they had de-*
"*ceived themſelves, and had* no true Faith
"*at all. For (ſaid they) none has any Juſti-*
"*fying Faith, who has ever any Doubt or*
"*Fear (which you know you have) or who*
"*has not a Clean Heart, which you know you*
"*have not: Nor will you ever have it, till*
"*you leave off uſing the Means of Grace (ſo*
"*call'd) till you leave off running to Church*
"*and Sacrament, and Praying and Singing*
"*and Reading either the Bible, or any other*

"*Book,*

" *Book. For you can't* uſe *theſe Things* " *without* truſting *in them. Therefore, till* " *you leave them off, you can never have True* " *Faith; you can never till then truſt in the* " *Blood of* CHRIST."

9. *And This Doctrine from the Beginning to this Day has been taught, as the Doctrine of the* Moravian *Church. I think therefore it is my bounden Duty, to clear the* Moravians *from this Aſperſion. And the more, becauſe I am perhaps the only Perſon now in* England, *that both* can *and* will *do it. And I believe it is the peculiar Providence of* GOD *that I* can: *That two Years ſince the moſt eminent Members of that Church, ſhou'd ſo fully declare both their Experience and Judgment, touching the very Points now in Queſtion.*

10. *The Sum of what has been aſſerted, as from Them, is this:*

1. " *That a Man* can't have any Degree " *of Juſtifying Faith, till he is wholly freed* " *from all Doubt and Fear, and till he has* " *(in the full, proper Senſe) a New, a Clean* " *Heart.*"

2. " *That a Man* may not uſe *the Ordi-* " *nances of* GOD, *the* LORD'S SUPPER " *in particular, before he has ſuch a Faith as* " *excludes all Doubt and Fear, and implies a* " *New, a Clean Heart.*"

In flat Oppoſition to this I aſſert,

1. " *That a Man* may have a Degree *of* " *Juſtifying Faith, before he is wholly freed* " *from*

" *from all Doubt and Fear, and before he has,*
" *in the full, proper Senſe, a New, a Clean*
" *Heart.*"

2. " *That a Man* may uſe *the Ordinances*
" *of* GOD, *the* LORD'S SUPPER *in parti-*
" *cular, before he has ſuch a Faith as ex-*
" *cludes all Doubt and Fear, and implies a*
" *New, a Clean Heart.*"

I farther aſſert, " *This I learned (not only*
" *from the* Engliſh, *but alſo) from the* Mo-
" ravian *Church.*"

And I hereby openly and earneſtly call upon that Church (and upon Count Zinzendorf *in particular, who I truſt is not aſham'd or afraid to avow any Part of the Goſpel of* CHRIST) *to correct me and explain themſelves, if I have miſunderſtood or miſrepreſented them.*

London, Sept. 29, 1740.

JOHN WESLEY.

YOUR-

JOURNAL

From *Feb.* 1, 173$\frac{1}{2}$, to *Sept.* 16, 1738.

WEDNESDAY, *Feb.* 1. After reading Prayers and explaining a Portion of Scripture, to a large Company at the Inn, I left *Deal*, and came in the Evening to *Feversham*.

I here read Prayers and explain'd the 2d Leſſon, to a few of thoſe who were call'd Chriſtians, but were indeed more ſavage in their Behaviour than the wildeſt *Indians* I have yet met with.

Frid. 3. I came to Mr. *Delamotte*'s at *Blendon*, where I expected a cold Reception. But GOD had prepar'd the Way before me: And I no ſooner mention'd my Name, than I was welcom'd in ſuch a Manner, as conſtrain'd me to ſay, *Surely* GOD *is in this Place, and I knew it not! Bleſſed be ye of the* LORD!

Lord! *Ye have ſhewn more Kindneſs in the latter End than at the Beginning.*

In the Evening I came once more to *London*, whence I had been abſent two Years and near four Months.

Many Reaſons I have to bleſs God, tho' the Deſign I went upon did not take effect, for my having been carried into that ſtrange Land, contrary to all my preceding Reſolutions. Hereby I truſt he hath in ſome Meaſure *humbled me and proved me, and ſhewn me what was in my Heart.* Hereby I have been taught, To *beware of Men.* Hereby I am come to know aſſuredly, That if *in all our Ways we acknowledge* God, he will where Reaſon fails, *direct our Paths*, by Lot or by the other Means which he knoweth. Hereby I am deliver'd from the Fear of the Sea, which I had both dreaded and abhor'd from my Youth.

Hereby God has given me to know many of his Servants, particularly thoſe of the Church of *Hernhuth.* Hereby my Paſſage is open'd to the Writings of Holy Men in the *German*, *Spaniſh* and *Italian* Tongues. I hope too ſome Good may come to others hereby. All in *Georgia* have heard the Word of God. Some have believ'd, and begun to run well: A few Steps have been taken towards publiſhing the Glad Tidings both to the *African* and *American* Heathens. Many Children have learn'd *How they ought to ſerve* God, and to be uſeful to their Neighbour. And thoſe whom it moſt concerns have an Opportunity of knowing the true State of their infant Colony, and laying a firmer Foundation of Peace and Happineſs to many Generations.

Sat. 4. I told my Friends ſome of the Reaſons, which a little haſten'd my Return to *England.* They all agreed, it wou'd be proper to relate them to the Truſtees of *Georgia.*

Accordingly the next Morning I waited on Mr. *Oglethorpe*, but had not Time to ſpeak on that Head. In the Afternoon I was deſir'd to preach at St. *John the Evangeliſt*'s. I did ſo on thoſe ſtrong Words, *If any Man be in Chriſt, he is a new Creature.* I was after-

afterwards inform'd, *Many of the Beſt in the Pariſh were ſo offended, that I was not to preach there any more.*

Mond. 6. I viſited many of my old Friends, as well as moſt of my Relations. I find the Time is not yet come when I am to be *hated of all Men.* O may I be prepar'd for that Day!

Tueſd. 7. (A Day much to be remember'd) at the Houſe of Mr. *Weinantz*, a *Dutch* Merchant, I met *Peter Böhler*, *Schulius*, *Richter* and *Wenſel Neiſer*, juſt then landed from *Germany*. Finding they had no Acquaintance in *England*, I offer'd to procure them a Lodging, and did ſo, near Mr. *Hutton*'s, where I then was. And from this Time I did not willingly loſe any Opportunity of converſing with them, while I ſtay'd in *London*.

Wedn. 8. I went to Mr. *Ogletborpe* again, but had no Opportunity of ſpeaking as I deſign'd. Afterwards I waited on the Board of Truſtees, and gave them a ſhort but plain Account of the State of the Colony: An Account, I fear, not a little differing from thoſe, which they had frequently receiv'd before.

Sund. 12. I preach'd at St. *Andrews Holborn*, on "*Tho' I give all my Goods to feed the Poor, and* "*tho' I give my Body to be burn'd, and have not Cha-* "*rity, it profiteth me nothing.*" *O hard Sayings! Who can hear them?* Here too (it ſeems) I am to preach no more.

Wedn. 15. I waited on the Truſtees again, and gave them in Writing the Subſtance of what I had ſaid at the laſt Board. Whatſoever farther Queſtions they ask'd concerning the State of the Province, I likewiſe anſwer'd to the beſt of my Knowledge.

Frid. 17. I ſet out for *Oxford* with *Peter Böhler*, where we were kindly receiv'd by Mr. *Sarney*, the only one now remaining here, of many who at our embarking for *America*, were uſed to *take ſweet Counſel together*, and rejoice in *bearing the Reproach of Chriſt.*

Sat.

Sat. 18. We went to *Stanton-Harcourt* to Mr. *Gambold*, and found my old Friend recover'd from his *Myſtick* Deluſion, and convinc'd that St. *Paul* was a better Writer than either *Tauler* or *Jacob Behmen*.— The next Day I preach'd once more at the Caſtle (in *Oxford*) to a numerous and ſerious Congregation.

All this Time I convers'd much with *Peter Böhler*, but I underſtood him not: And leaſt of all when he ſaid, "*Mi frater, mi frater, excoquenda eſt iſta tua "Philoſophia.*" (My Brother, my Brother, That Philoſophy of yours muſt be purged away.)

Mond. 20. I return'd to *London*. On *Tueſday* I preach'd at *Great St. Helen*'s, on, *If any Man will come after me, let him deny himſelf, and take up his Croſs daily and follow me.*

Wedn. 22. I was with the Truſtees again, to whom I then gave a ſhort Account (and afterwards deliver'd it to them in Writing) of the Reaſons why I left *Georgia*.

Sund. 26. I preach'd at Six at *St. Lawrence*'s; at Ten, in *St. Katherine's Creed-Church*; and in the Afternoon, at *St. John's Wapping*. I believe it pleas'd GOD to bleſs the firſt Sermon moſt, becauſe it gave moſt Offence; being indeed an open Defiance of that Myſtery of Iniquity which the World calls *Prudence*: Grounded on thoſe Words of St. *Paul* to the *Galatians*; *As many as deſire to make a fair Show in the Fleſh, they conſtrain you to be circumciſed, only leaſt they ſhould ſuffer Perſecution for the Croſs of Chriſt.*

Mond. 27. I took Coach for *Salisbury*, and had ſeveral Opportunities of converſing ſeriouſly with my Fellow-Travellers. But endeavouring to mend the Wiſdom of GOD by the worldly Wiſdom of prefacing Serious with Light Converſation, and afterwards following that Advice of the *Myſticks*, *Leave them to themſelves*, all I had ſaid was written on the Sand. *Lord, lay not this Sin to my Charge!*

Tued. 28. I ſaw my Mother once more. The next Day I prepar'd for my Journey to my Brother at *Tiverton*. But on *Thurſday* Morning, *March* 2d, a Meſſage *That my Brother* Charles *was dying at* Oxford,

ford, obliged me to ſet out for that Place immediately. Calling at an odd Houſe in the Afternoon, I found ſeveral Perſons there, who ſeemed Well-wiſhers to Religion, to whom therefore I ſpake plainly; as I did in the Evening, both to the Servants and Strangers at my Inn.

With Regard to my own Behaviour, I now renewed and wrote down my former Reſolutions.

1. To uſe abſolute Openneſs and Unreſerve, with all I ſhould converſe with.

2. To labour after continual Seriouſneſs, not willingly indulging myſelf, in any the leaſt Levity of Behaviour, or in Laughter, no, not for a Moment.

3. To ſpeak no Word which does not tend to the Glory of God, in particular, not a Tittle of worldly Things. Others may, nay muſt, But what is that to thee? And

4. To take no Pleaſure which does not tend to the Glory of God; thanking God every Moment for all I do take, and therefore rejecting every Sort and Degree of it which I feel I cannot ſo thank him *in* and *for*.

Sat. 4. I found my Brother at *Oxford*, recovering from his Pleuriſy; and with him *Peter Böhler*: By whom (in the Hand of the Great God) I was on *Sunday* the *5th* clearly convinced of Unbelief, of the Want of *that Faith whereby alone we are ſaved*.

Immediately it ſtruck into my Mind "Leave off "Preaching. How can you preach to others, who "have not Faith yourſelf?" I aſk'd *Böhler*, whether he thought, I ſhould leave it off, or not? He anſwer'd, "By no Means." I aſk'd, "But what "can I preach?" He ſaid, "Preach Faith, *till* "you have it, and then, *becauſe* you have it, you "*will* preach Faith."

Accordingly, *Monday* 6. I began preaching this new Doctrine, tho' my Soul ſtarred back from the Work. The firſt Perſon to whom I offered *Salvation by Faith alone*, was a Priſoner under Sentence of Death. His Name was *Clifford*. *Peter Böhler* had many Times deſired me to ſpeak to him before.

ſore. But I could not prevail on my ſelf ſo to do; being ſtill (as I had been many Years) a zealous Aſſerter of *the Impoſſibility of a Death-bed Repentance.*

Frid. 10. *Peter Böhler* return'd to *London*. *Tueſ.* 15. I ſet out for *Manchester*, with Mr. *Kinchin*, Fellow of *Corpus Chriſti*, and Mr. *Fox*, late a Priſoner in the City-Priſon. Between 5 and 6, we call'd at *Chappel on the Heath*, where lived a poor Man, ſometime Priſoner in the Caſtle of *Oxford*. He was not at Home; but his Wife came to us, to whom Mr. *Kinchin* ſpoke a few Words, which ſo melted her Heart, that ſhe burſt out into Tears, and we went on rejoicing and praiſing GOD.

About 8, It being rainy and very dark, we loſt our Way; but before 9 came to *Shipſton*, having rode over, I know not how, a narrow Foot-bridge, which lay acroſs a deep Ditch near the Town. After Supper I read Prayers to the People of the Inn, and explain'd the 2d Leſſon; I hope, not in vain.

The next Day we dined at *Birmingham*, and ſoon after we left it, were reproved for our Negligence there (in letting thoſe who attended us go, without either Exhortation or Inſtruction) by a ſevere Shower of Hail. At *Hedgeford*, about 5, we endeavoured to be more faithful; and all who heard ſeem'd ſerious and affected.

In the Evening we came to *Stafford*. The Miſtreſs of the Houſe joined with us in Family-Prayer. The next Morning, one of the Servants appeared deeply affected, as did the Hoſtler before we went. Soon after Breakfaſt, ſtepping into the Stable, I ſpake a few Words to thoſe who were there. A Stranger who heard me, ſaid, *Sir, I wiſh I was to travel with you.* And when I went into the Houſe followed me, and began abruptly, *Sir, I believe you are a good Man, and I come to tell you a little of my Life.* The Tears ſtood in his Eyes all the Time he ſpoke; and we hoped not a Word which was ſaid to him was loſt.

At *Newcaſtle*, whither we came about ten, ſome to whom we ſpake at our Inn, were very attentive;

tive; but a gay young Woman that waited on us, quite unconcerned: However we ſpoke on. When we went away, ſhe fix'd her Eyes, and neither mov'd nor ſaid one Word, but appeared as much aſtoniſh'd as if ſhe had ſeen one riſen from the Dead.

Coming to *Holms-Chappel* about three, we were ſurprized at being ſhewn into a Room, where a Cloth and Plates were laid; ſoon after, two Men came in to Dinner. Mr. *Kinchin* told them, "If they pleas'd, "That Gentleman would aſk a Bleſſing for them." They ſtared, and *as it were* conſented; but ſat ſtill while I did it, one of them with his Hat on. We began to ſpeak on turning to GOD, and went on, tho' they appeared utterly regardleſs. After a while their Countenances changed, and one of them ſtole off his Hat, and laying it down behind him ſaid, "All we ſaid was true; but he had been a grie-"vous Sinner, and not conſider'd it as he ought: "But he was reſolv'd, with GOD's help, now to turn "to him in earneſt." We exhorted him and his Companion, who now likewiſe drank in every Word, To cry mightily to GOD, that *he would ſend them Help from his Holy Place.*

Being faint in the Evening, I call'd at *Aiteringham*, and there light upon a *Quaker*, well ſkill'd in, and therefore (as I ſoon found) ſufficiently fond of Controverſy. After an Hour ſpent therein (perhaps not in vain) I adviſed him, "To diſpute as "little as poſſible, but rather to follow after Holi-"neſs, and walk humbly with his GOD.

Late at Night we reached *Mancheſter*. *Friday* the 17*th*, we ſpent intirely with Mr. *Clayton*, by whom and the reſt of our Friends here, we were much refreſhed and ſtrengthen'd. Mr. *Hoole*, the Rector of *St. Ann*'s Church being taken ill the next Day, on *Sunday* 19, Mr. *Kinchin* and I officiated at *Salford* Chappel in the Morning, by which Means Mr. *Clayton* was at Liberty to perform the Service at St. *Ann*'s: And in the Afternoon, I preached there on thoſe Words of St. *Paul*, *If any Man be in Chriſt, he is a new Creature.*

Early in the Morning we left *Manchester*, taking with us Mr. *Kinchin*'s Brother for whom we came to be enter'd at *Oxford*. We were fully determin'd to lose no Opportunity of awakening, instructing, or exhorting, any whom we might meet with in our Journey. At *Knutsford*, where we first stop'd, all we spake to, thankfully received the Word of Exhortation. But at *Talk in-the-hill*, where we dined, she with whom we were, was so much of a Gentlewoman, that for near an Hour our Labour seemed to be in vain. However we spoke on. Upon a sudden, she look'd as one just awaked out of Sleep. Every Word sunk into her Heart. Nor have I seen so intire a Change both in the Eyes, Face and Manner of speaking, of any one in so short a Time.

About 5, Mr. *Kinchin* riding by a Man and Woman double-hors'd, the Man said, "Sir, you ought "to thank GOD it is a fair Day; for if it rain'd, "you would be sadly dirty, with your little "Horse." Mr. *Kinchin* answer'd, "True: And "we ought to thank GOD for our Life and Health, "and Food and Rayment, and all Things." He then rode on, Mr. *Fox* following, the Man said, "Sir, my Mistress would be glad to have some more "talk with that Gentleman." We stay'd, and when they came up, began to search one another's Hearts. They came to us again in the Evening, at our Inn at *Stone*, when I explain'd both to them and many of their Acquaintance who were come together, that great Truth, "*Godliness hath the Pro-*"*mise both of this Life, and of that which is to come.*"

Tues. 21. Between 9 and 10 we came to *Hedgeford*. Just then, one was giving an Account of a young Woman, who had drop'd down dead there the Day before. This gave us a fair Occasion to exhort all that were present, *so to number their own Days, that they might apply their Hearts unto Wisdom.*

In the Afternoon one overtook us, whom we soon found more inclined to speak than to hear. However we spoke, and spared not. In the Even-

ing

ing we overtook a young Man, a Quaker, who afterwards came to us, to our Inn at *Henley*, whither he ſent for the reſt of his Family, to join with us in Prayer: To which I added, as uſual, the Expoſition of the 2d Leſſon. Our other Companion went with us a Mile or two in the Morning, and then not only ſpoke leſs than the Day before; but took in good Part a ſerious Caution againſt Talkativeneſs and Vanity.

An Hour after we were overtook by an elderly Gentleman, who ſaid, "He was going to enter his "Son at *Oxford*." We aſk'd, "At what College?" He ſaid, "He didn't know: Having no Acquain-"tance there on whoſe Recommendation he could "depend." After ſome Converſation, he expreſt a deep Senſe of the good Providence of GOD, and told us, "He knew GOD had caſt us in his Way, in anſwer to his Prayer." In the Evening we reach'd *Oxford*, rejoicing in our having receiv'd ſo many freſh Inſtances of that great Truth, *In all thy Ways acknowledge Him, and he ſhall direct thy Paths.*

Thurſd. 23. I met *Peter Böhler* again, who now amazed me more and more, by the Account he gave of the Fruits of Living Faith, the Holineſs and Happineſs which he affirm'd to attend it. The next Morning I began the *Greek* Teſtament again, reſolving to abide by *the Law and the Teſtimony*, and being confident, that GOD would hereby ſhew me, *whether* this *Doctrine was of* GOD?

Sund. 26. I preach'd at *Whitam* on the new Creature, and went in the Evening to a Society in *Oxford*, where (as my Manner then was at all Societies) after uſing a Collect or two and the Lord's Prayer, I expounded a Chapter in the New Teſtament, and concluded with three or four more Collects and a Pſalm.

Mond. 27. Mr. *Kinchin* went with me to the Caſtle, where, after reading Prayers and preaching, on *It is appointed for all Men once to die*, we pray'd with the condemn'd Man, firſt in ſeveral Forms of Prayer, and then in ſuch Words as were given us in that

Hour. He kneel'd down in much Heavineſs and Confuſion, having *no Reſt in his Bones, by Reaſon of his Sins.* After a Space he roſe up, and eagerly ſaid, *I am now ready to die. I know* Chriſt *has taken away my Sins, and there's no more Condemnation for me.* The ſame compoſed Chearfulneſs he ſhewed, when he was carried to Execution: And in his laſt Moments he was the ſame, enjoying a perfect Peace, in Confidence that he was *accepted in the Beloved.*

Sat. April 1. Being at Mr. *Fox*'s Society, my Soul was ſo full that I cou'd not confine my ſelf to the Forms of Prayer, which we were accuſtomed to uſe there. Neither do I purpoſe to be confined to them any more; but to pray indifferently, with a Form or without, as I may find ſuitable to particular Occaſions.

Sund. 2. Being *Eaſter-Day*, I preach'd in our College-Chappel, on *The Hour cometh and now is, when the Dead ſhall hear the Voice of the Son of* God, *and they that hear ſhall live.* I preached in the Afternoon firſt at the Caſtle, and then at *Carfax* on the ſame Words. I ſee the Promiſe. But it is afar off.

Believing it would be better for me to wait for the Accompliſhment of it in Silence and Retirement, on *Mond.* 3. I complied with Mr. *Kinchin*'s Deſire, and went to him at *Dummer*, in *Hampſhire.* But I was not ſuffered to ſtay here long; being earneſtly preſt to come up to *London*, if it were only for a few Days. Thither therefore I return'd, on *Tueſd.* 18*th.*

Sat. 21. I met *Peter Böhler* once more. I had now no Objection to what he ſaid of the Nature of Faith, *viz.* That it is (to uſe the Words of our Church) *A ſure Truſt and Confidence which a Man hath in* God, *that thro' the Merits of* Chriſt his *Sins are forgiven*, and he *reconciled to the Favour of* God. Neither could I deny either the Happineſs or Holineſs which he deſcribed, as Fruits of this living Faith. *The Spirit itſelf beareth Witneſs with our Spirit that we are the Children of* God: And, *He that believeth hath the Witneſs in himſelf*, fully convinced

me of the former: As, *Whatſoever is born of* God, *doth not commit Sin*; and *Whoſoever believeth, is born of* God, did of the latter. But I could not comprehend what he ſpoke of *an inſtantaneous Work*. I could not underſtand, how this Faith ſhould be given in a Moment; How a Man could *at once* be thus turn'd from Darkneſs to Light, from Sin and Miſery to Righteouſneſs and Joy in the Holy Ghoſt. I ſearched the Scriptures again, touching this very Thing, particularly the *Acts of the Apoſtles*: But, to my utter Aſtoniſhment, found ſcarce any Inſtances there of other than *inſtantaneous* Converſions; ſcarce any other ſo ſlow as that of St. *Paul*, who was three Days in the Pangs of the new Birth. I had but *One* Retreat left; *viz.* "*Thus*, I grant God "wrought in the *firſt* Ages of Chriſtianity: But "the Times are changed. What Reaſon have I to "believe, he works in the ſame Manner now?"

But on *Sund.* 22. I was beat out of this Retreat too, by the concurring Evidence of ſeveral living Witneſſes, who teſtified God *had thus wrought in Themſelves*; giving them in a Moment, ſuch a Faith in the Blood of his Son, as tranſlated them out of Darkneſs into Light, out of Sin and Fear into Holineſs and Happineſs. Here ended my diſputing. I could now only cry out, "*Lord, help thou my Unbelief!*

I aſk'd *P. Böhler* again, "Whether I ought not "to refrain from teaching others?" He ſaid, "No; "Do not hide in the Earth the Talent God hath given you." Accordingly on *Tueſ.* 25. I ſpoke clearly and fully at *Blendon* to Mr. *Delamotte's* Family, of the Nature and Fruits of Faith. Mr. *Broughton* and my Brother were there. Mr. *Broughton's* great Objection was, *He could never think, that I had not Faith, who had done and ſuffered ſuch Things.* My Brother was very angry, and told me *I did not know what Miſchief I had done by talking thus.* And indeed it did pleaſe God, then to kindle a Fire, which I truſt ſhall never be extinguiſh'd.

On

On *Wedn.* 21. The Day fix'd for my Return to *Oxford*, I once more waited on the Truſtees for *Georgia*: But being ſtraiten'd for Time, was obliged to leave the Papers for them, which I had deſigned to give into their own Hands. One of theſe was the Inſtrument whereby they had appointed me Miniſter of *Savannah*; which, having no more place in thoſe Parts, I thought it not right to keep any longer.

P. Böhler walk'd with me a few Miles, and exhorted me, not to ſtop ſhort of the Grace of God. At *Gerrards Croſs* I plainly declared to thoſe whom God gave into my Hands, *The Faith as it is in* Jeſus: As I did the next Day to a young Man I overtook on the Road, and in the Evening to our Friends at *Oxford*. A ſtrange Doctrine, which ſome, who did not care to contradict, yet knew not what to make of; but one or two, who were thro'ly bruis'd by Sin, willingly heard, and receiv'd it gladly.

In the Day or two following, I was much confirm'd in *the Truth that is after Godlineſs*, by hearing the Experiences of Mr. *Hutchins* (of *Pembroke* College) and Mrs *Fox*: Two living Witneſſes, that God *can* (at leaſt, if He *does* not always) give that Faith whereof cometh Salvation in a Moment, as Lightning falling from Heaven.

Mond. May 1. The Return of my Brother's Illneſs obliged me again to haſten to *London*. In the Evening I found him at *James Hutton*'s, better, as to his Health, than I expected; but ſtrongly averſe from what he call'd The *New Faith*.

This Evening our little Society began, which afterwards met in *Fetterlane*. Our fundamental Rules were as follows.

In Obedience to the Command of God by St. *James*, and by the Advice of *Peter Böhler*, it is agreed by us,

1. That we will meet together once a Week to *confeſs our Faults one to another, and pray one for another, that we may be healed:*

2. That

2. That the Perſons ſo meeting be divided into ſeveral *Bands*, or little Companies, none of them conſiſting of fewer than five or more than ten Perſons.

3. That every one in Order ſpeak as freely, plainly and conciſely as he can, the real State of his Heart, with his ſeveral Temptations and Deliverances, ſince the laſt Time of meeting.

4. That all the Bands have a Conference at eight every *Wedneſday* Evening, begun and ended with Singing and Prayer.

5. That any who deſire to be admitted into this Society be aſk'd, What are your Reaſons for deſiring this? Will you be entirely open, uſing no kind of Reſerve? Have you any Objection to any of our Orders? (which may then be read.)

7. That when any new Member is propoſed, every one preſent ſpeak clearly and freely whatever Objection he has to him:

8. That thoſe againſt whom no reaſonable Objection appears, be in order for their Trial, form'd into one, or more diſtinct Bands, and ſome Perſon agreed on to aſſiſt them.

9. That after two Months Trial, if no Objection then appear, they be admitted into the Society.

10. That every fourth *Saturday* be obſerved, as a Day of general Interceſſion.

11. That on the *Sunday* ſeven-night following, be a general Love-feaſt, from 7 till 10 in the Evening.

12. That no particular Member be allow'd to act in any thing, contrary to any Order of the Society: And that if any Perſons, after being thrice admoniſh'd, do not conform thereto, they be not any longer eſteem'd as Members.

Wedn. 3. My Brother had a long and particular Converſation with *Peter Bohler*. And it now pleaſed GOD to open his Eyes; ſo that he alſo ſaw clearly, what was the Nature of that one, True Living Faith, whereby alone, *thro' Grace we are ſaved*.

Thurſd.

Thurſd. 4. *Peter Böhler* left *London*, in Order to imbark for *Carolina*. O what a Work hath GOD begun, ſince his coming into *England*. Such an one as ſhall never come to an End, till Heaven and Earth paſs away.

Friday and *Saturday*, I was at *Blendon*. They now *believ'd our Report*. O may *the Arm of the* Lord be ſpeedily *revealed unto them*.

Sund. 7. I preach'd at St. *Lawrence's* in the Morning; and afterwards at St. *Katherine's Creed-Church*. I was enabled to ſpeak ſtrong Words at both; and was therefore the leſs ſurpriz'd at being inform'd, *I was not to preach any more in either of thoſe Churches*.

Tueſd. 9. I preach'd at *Great St. Hellens*, to a very numerous Congregation, on *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo Freely give us all Things?* My Heart was now ſo inlarg'd, to declare the Love of GOD, to all that were oppreſt by the *Devil*, that I did not wonder in the leaſt, when I was afterwards told, "*Sir, you muſt preach here no more*".

Wedn. 10. Mr. *Stonehouſe* Vicar of *Iſlington*, was convinced of *the Truth as it is in* Jeſus. From this Time till *Sat.* 13. I was ſorrowful and very heavy; being neither able to read nor meditate, nor ſing, nor pray, nor do any Thing. Yet I was a little refreſh'd by *Peter Böhler's* Letter, which I inſert in his own Words.

Chariſſime & ſuaviſſime Frater,

INtenſiſſimo amore te diligo, multum tui recordans in itinere meo, optando & precando ut quam primum viſcera miſericordiæ crucifixi Jeſu Chriſti, Tui gratia jam ante 6000 Annos commota, menti tuæ appareant: Ut guſtare & tunc videre poſſis, quàm vehementer te Filius DEI amaverit & hucuſque amet, & ut ſic confidere poſſis in eo omni tempore, vitamque ejus in Te & in carne tua ſentire.

Cave

Cave Tibi a peccato Incredulitatis, & ſi nondum vicisti illud, fac ut proximo die illud vincas, per Sanguinem Jeſu Chriſti. Ne differ, quæſo, credere Tuum in Jeſum Chriſtum; ſed potius promiſſionum ejus quæ pertinent ad miſerandos peccatores, coram facie ejus benigna fic mentionem fac, ut non aliter poſſit quam præſtare tibi, quod multis aliis præſtitit. O quam multus, quàm magnus, quam ineffabilis, quam inexhauſtus, eſt illius Amor! Ille certe jam-jam paratus eſt ad auxilium, & nihil poteſt illum offendere niſi incredulitas noſtra. Crede igitur. Fratrem tuum Carolum & Hall, nomine meo ſaluta multum; & admonete vos invicem ad credendum, & tunc ad ambulandum coram facie Domini ἀκριβῶς· & ad pugnandum contra Diabolum & Mundum νομιμῶς & ad crucifigendum & conculcandum peccatum omne ſub pedibus noſtris, quantum nobis datum eſt per gratiam ſecundi Adami, cujus vita excedit mortem prioris Adami, & cujus gratia antecellit Corruptionem & Damnationem prioris Adami.

Dominus tibi benedicat. Permane in Fide, Amore, Doctrina, Communione Sanctorum, & breviter, in omni quod habemus in novo Fœdere. Ego ſum & maneo

Tuus indignus Frater

Petir Bäbler.

In Agris *Southamptonianis*
Die 8vo Maii, 1738.

I Love you greatly, and think much of you in my Journey, wiſhing and praying that the tender Mercies of *Jeſus Chriſt* the crucified, whoſe Bowels were moved toward you more than ſix thouſand Years ago, may be manifeſted to your Soul: That you may taſt and then ſee, how exceedingly the Son of God has loved you, and loves you ſtill, and that ſo you may continually truſt in him, and feel his Life in yourſelf. Beware of the Sin of Unbelief; and if you have not conquered it yet,

yet, see that you conquer it this very Day, thro' the Blood of *Jesus Christ*. Delay not, I beseech you, to believe in *your Jesus Christ*; but so put him in mind of his Promises to poor Sinners, that he may not be able to refrain from doing for you, what he hath done for so many others. O how great, how inexpressible, how unexhausted is his Love! Surely he is now ready to help; and nothing can offend him but our Unbelief.——

The Lord bless you! Abide in Faith, Love, Teaching, the Communion of Saints; and briefly, in all which we have in the New Testament. I am

Your unworthy Brother

Peter Böhler.

Sund. 14. I preached in the Morning at St. *Ann's Aldersgate*; and in the Afternoon at the *Savoy* Chappel, Free Salvation by Faith in the Blood of *Christ*. I was quickly apprized, That at St. *Ann's* likewise, I am to preach no more.

So true did I find the Words of a Friend, wrote to my Brother about this Time.

I have seen upon this Occasion, more than ever I could have imagined, how intolerable the Doctrine of Faith is to the Mind of Man; and how peculiarly intolerable to *Religious* Men. One may say the most unchristian Things, even down to Deism; the most Enthusiastick Things, so they proceed but upon mental Raptures, Lights and Unions; the most severe Things, even the whole Rigour of Ascetick Mortification: And all this will be forgiven. But if you speak of Faith in such a Manner as makes *Christ* a Saviour to the utmost, a most universal Help and Refuge; in such a Manner as takes away glorying, but adds Happiness to wretched Man; as discovers a greater Pollution in the best of us, than we could before acknowledge, but brings a greater Deliverance from it than we could before expect; If any one offers to talk at this rate, he shall be heard with the

same

ſame Abhorrence, as if he was going to rob Mankind of their Salvation, their Mediator, or their Hopes of Forgiveneſs. I am perſuaded that a *Montaniſt* or a *Novatian*, who from the Height of his Purity ſhould look down with Contempt upon poor Sinners, and exclude them from all Mercy, would not be thought ſuch an Overthrower of the Goſpel, as he who ſhould learn from the Author of it, to be a Friend of Publicans and Sinners, and to ſit down upon the Level with them, as ſoon as they begin to repent.

" But this is not to be wondered at. For all " *Religious* People have ſuch a Quantity of Righ- " teouſneſs, acquired by much painful Exerciſe, and " form'd at laſt into current Habits; which is their " Wealth, both for this World and the next. Now " all other Schemes of Religion, are either ſo com- " plaiſant, as to tell them, they are very rich, " and have enough to triumph in: Or elſe only " a little rough, but friendly in the main, by tel- " ling them, their Riches are not yet ſufficient, " but by ſuch Arts of Self denial, and mental Re- " finement, they may enlarge the Stock. But the " Doctrine of Faith is a downright Robber. It " takes away all this Wealth, and only tells us, " it is depoſited for us with ſome Body elſe, upon " whoſe Bounty we muſt live like mere Beg- " gars. Indeed they that are truly Beggars, vile " and filthy Sinners till very lately, may ſtoop to " live in this dependent Condition: It ſuits them " well enough. But they who have long diſtin- " guiſhed themſelves from the Herd of vicious " Wretches, or have even gone beyond *Moral* " Men; for them to be told, that they are either " not ſo well, or but the ſame needy, impotent, " inſignificant Veſſels of Mercy, with the others: " This is more ſhocking to Reaſon, than Tranſub- " ſtantiation. For Reaſon had rather reſign its Pre- " tenſions to judge what is Bread or Fleſh, than " have this Honour wreſted from it, to be the " Architect of Virtue and Righteouſneſs. But

" where am I running? My Deſign was only to " give you warning, that wherever you go, *this* " *Fooliſhneſs of preaching* will alienate Hearts from " you, and open Mouths againſt you."

Frid. 19. My Brother had a ſecond Return of his Pleuriſy. A few of us ſpent *Saturday* Night in Prayer. The next Day, being *Whitſunday*, after hearing Dr. *Heylin* preach a truly Chriſtian Sermon (on, *They were all filled with the Holy Ghoſt*: And ſo, ſaid he, may *all you* be, if it is not your own Fault) and aſſiſting him at the Holy Communion (his Curate being taken ill in the Church) I receiv'd the ſurprizing News, that my Brother had found Reſt to his Soul. His bodily Strength return'd alſo from that Hour. *Who is ſo great a* God *as our* God?

I preach'd at St. *John's Wapping* at 3, and at St. *Bennetts, Paul's Wharf*, in the Evening. At theſe Churches likewiſe I am to preach no more. At St. *Anthelin's* I preach'd, for the laſt Time, on the *Thurſday* following.

Monday, Tueſday and *Wedneſday*, I had continual Sorrow and Heavineſs in my Heart; Something of which I deſcribed, in the broken Manner I was able, in the following Letter to a Friend.

" O why is it, that ſo great, ſo wiſe, ſo holy " a God, will uſe ſuch an Inſtrument as me! " Lord, *let the Dead bury their Dead!* But wilt thou " ſend the Dead to raiſe the Dead? Yea, thou ſend- " eſt whom thou *wilt* ſend, and ſheweſt Mercy by " whom thou *wilt* ſhew Mercy! Amen! Be it " then according to thy Will! If thou ſpeak the " Word, *Judas* ſhall caſt out Devils.

" I feel what you ſay (though not enough) for " I am under the ſame Condemnation. I ſee, that " the whole Law of God is Holy and Juſt and " Good. I know every Thought, every Temper " of my Soul, ought to bear God's Image and " Superſcription. But how am I fallen from the " Glory of God! I feel, that *I am ſold under Sin*. I " know, that I too deſerve nothing but Wrath,

" being

" being full of all Abominations: And having no
" good thing in me, to atone for them, or to re-
" move the Wrath of GOD. All my Works, my
" Righteouſneſs, my Prayers, need an Attonement
" for themſelves. So that my Mouth is ſtop'd.
" I have nothing to plead. GOD is Holy, I am
" unholy. GOD is a conſuming Fire. I am al-
" together a Sinner, meet to be conſumed.

" Yet I hear a Voice (and is it not the Voice
" of GOD?) ſaying, *Believe and thou ſhalt be ſaved.*
" *He that believeth, is paſſed from Death unto Life.*
" GOD *ſo loved the World, that he gave his only*
" *begotten Son, that whoſoever believeth on him,*
" *ſhould not periſh, but have everlaſting Life.*

" O let no one deceive us by vain Words, as
" if we had already attain'd this Faith! By its
" Fruits we ſhall know. Do we already feel *Peace*
" *with* GOD, and *Joy in the Holy Ghoſt?* Does his
" *Spirit bear Witneſs with our Spirit, that we are the*
" *Children of* GOD? Alas, with *mine* he does not.
" Nor, I fear with yours. O thou Saviour of
" Men, ſave us from truſting in any Thing but
" *Thee!* Draw us after Thee! Let us be emptied
" of ourſelves, and then fill us with Peace and Joy
" in believing, and let nothing ſeparate us from
" thy Love, in Time or in Eternity!"

What occur'd on *Wedn.* 24, I think beſt to re-late at large, after premiſing what may make it the better underſtood. Let him that cannot re-ceive it, aſk of the Father of Lights, that he would give more Light both to him and me.

1. I believe, till I was about ten Years old, I had not ſinn'd away that *Waſhing of the Holy Ghoſt* which was given me in Baptiſm, having been ſtrictly educated and carefully taught, that I could only be ſaved *by univerſal Obedience, by keeping all the Commandments of* GOD; in the Meaning of which I was diligently inſtructed. And thoſe In-ſtructions, ſo far as they reſpected outward Duties and Sins, I gladly received, and often thought of. But all that was ſaid to me of inward Obedience,

or Holiness, I neither understood nor remember'd. So that I was indeed as ignorant of the true Meaning of the Law, as I was of the Gospel of *Christ*.

2. The next 6 or 7 Years were spent at School: Where outward Restraints being removed, I was much more negligent than before even of outward Duties, and almost continually guilty of outward Sins, which I knew to be such, tho' they were not scandalous in the Eye of the World. However I still read the Scriptures, and said my Prayers, Morning and Evening. And what I now hoped to be saved by, was, 1. *Not being so bad as other People*. 2. *Having still a Kindness for Religion*. And 3. *Reading the Bible, and going to Church, and saying my Prayers*.

3. Being removed to the University, for five Years, I still said my Prayers both in Publick and Private, and read with the Scriptures several other Books of Religion, especially Comments on the New Testament. Yet I had not all the while so much as a Notion of inward Holiness; nay, went on habitually and (for the most Part) very contentedly, in some or other known Sin: Indeed with some Intermissions and short Struggles, especially before and after the Holy Communion, which I was obliged to receive thrice a Year. I cannot well tell, what I hoped to be saved by now, when I was continually sinning against the little Light I had: unless by those transient Fits of what many Divines taught me to call *Repentance*.

4. When I was about 22, my Father prest me to enter into Holy Orders. At the same Time the Providence of God directing me to *Kempis's Christian Pattern*, I began to see, that true Religion was seated in the Heart, and that God's Law extended to all our Thoughts as well as Words and Actions. I was however very angry at *Kempis*, for being *too strict*, tho' I read him only in Dean *Stanhope's* Translation. Yet I had frequently much sensible Comfort in reading him, such as I was an utter

Stranger to before: And meeting likewiſe with a religious Friend, which I had never had till now, I began to alter the whole form of my Converſation, and to ſet in earneſt upon *a New Life*. I ſet apart an Hour or two a Day for religious Retirement. I communicated every Week. I watch'd againſt all Sins, whether in Word or Deed. I began to aim at and pray for inward Holineſs. So that now, *doing ſo much, and living ſo good a Life*, I doubted not but I was a good Chriſtian.

5. Removing ſoon after to another College, I executed a Reſolution, which I was before convinced was of the utmoſt Importance, ſhaking off at once all my triflng Acquaintance. I began to ſee more and more the Value of Time. I applied myſelf cloſer to Study. I watch'd more carefully againſt actual Sins; I adviſed others to be Religious, according to that Scheme of Religion, by which I model'd my own Life. But meeting now with Mr. *Law's Chriſtian Perfection and Serious Call*, (altho' I was much offended at many Parts of both, yet) they convinced me more than ever, of the exceeding Height and Breadth and Depth of the Law of GOD. The Light flow'd in ſo mightily upon my Soul, that every Thing appeared in a new View. I cried to GOD for Help, and reſolved not to prolong the Time of obeying him as I had never done before. And by my continued *Endeavour to keep his whole Law*, Inward and Outward, *to the utmoſt of my Power*, I was perſuaded, that I ſhould be accepted of him, and that I was even then in a State of Salvation.

6. In 1730. I began viſiting the Priſons, aſſiſting the Poor and Sick in Town, and doing what other good I could by my Preſence or my little Fortune to the Bodies and Souls of all Men. To this End I abridg'd myſelf of all Superfluities, and many that are call'd, Neceſſaries of Life. I ſoon became *a By-Word* for ſo doing, and I rejoiced that *my Name was caſt out as Evil*. The next Spring I began obſerving the *Wedneſday* and *Friday* Faſts, commonly

commonly obſerv'd in the antient Church; faſting no Food till three in the Afternoon. And now I knew not how to go any further. I diligently ſtrove againſt all Sin. I omitted no Sort of Self-denial which I thought lawful: I carefully uſed, both in publick and in private, all the Means of Grace at all Opportunities. I omitted no Occaſion of doing Good. I for that Reaſon ſuffered Evil. And all this I knew to be nothing, unleſs as it was directed toward inward Holineſs. Accordingly this, the Image of GOD, was what I aim'd at in all, by doing his Will, not my own. Yet when after continuing ſome Years in this Courſe, I apprehended myſelf to be near Death, I could not find that all this gave me any Comfort, nor any Aſſurance of Acceptance with GOD. At this I was then not a little ſurpriz'd; not imagining I had been all this Time building on the Sand, nor conſidering that *Other Foundation can no Man lay, than that which is laid by* GOD, *even* Chriſt Jeſus.

7. Soon after a contemplative Man convinced me ſtill more than I was convinced before, that Outward Works are nothing, being alone: And in ſeveral Converſations inſtructed me, how to perſue Inward Holineſs, or a Union of the Soul with GOD. But even of his Inſtructions (tho' I then received them as the Words of GOD) I cannot but now obſerve, 1. That he ſpoke ſo incautiouſly againſt *truſting* in *Outward Works*, that he diſcouraged me from *doing* them at all. 2. That he recommended (as it were, to ſupply what was wanting in them) *mental Prayer*, and the like Exerciſes, as the moſt effectual Means of purifying the Soul, and uniting it with GOD. Now theſe were, in Truth, as much *my own Works* as viſiting the Sick or cloathing the Naked, and the *Union with* GOD thus perſued, was as really *my own Righteouſneſs*, as any I had before perſued, under another Name.

8. In this *refined* Way of truſting to my own Works and my own Righteouſneſs (ſo zealouſly inculcated by the *Myſtick* Writers, whom I declare

in

in my cool Judgment, and in the Preſence of the moſt High God, I believe to be one Great Antichriſt) I drag'd on heavily, finding no Comfort or Help therein, till the Time of my leaving *England*. On Shipboard however I was again active in outward Works: Where it pleaſed God of his free Mercy, to give me 26 of the *Moravian* Brethren for Companions, who endeavoured to ſhew me a more excellent Way. But I underſtood it not at firſt. I was too learned and too wiſe. So that it ſeemed Fooliſhneſs unto me. And I continued preaching and following after and truſting in that Righteouſneſs, whereby no Fleſh can be juſtified.

9. All the Time I was at *Savannah* I was thus *beating the Air*. Being ignorant of the Righteouſneſs of *Chriſt*, which by a living Faith in Him bringeth Salvation *to every one that believeth*, I ſought to eſtabliſh my own Righteouſneſs, and ſo labour'd in the Fire all my Days. I was now, properly *under the Law*; I knew that *the Law* of God was *Spiritual: I conſented to it, that it was Good. Yea, I delighted in it, after the inner Man.* Yet was I *carnal, ſold under Sin.* Every Day was I conſtrain'd to cry out, *What I do, I allow not; for what I would I do not, but what I hate, that I do. To will is indeed preſent with me; but how to perform that which is good, I find not.* For *the Good which I would, I do not; but the Evil which I would not, that I do. I find a Law, that when I would do Good, Evil is preſent with me:* Even the *Law in my Members warring againſt the Law of my Mind*, and ſtill *bringing me into Captivity to the Law of Sin.*

10. In this vile, abject State of Bondage to Sin, I was indeed fighting continually, but not conquering. Before, I had willingly ſerved Sin; now it was unwillingly, but ſtill I ſerv'd it. I fell and roſe and fell again. Sometimes I was overcome, and in Heavineſs. Sometimes I overcame, and was in Joy. For as in the former State, I had ſome Foretaſts of the Terrors of the Law, ſo had I in this, of the Comforts of the Goſpel. During this whole

whose Struggle between Nature and Grace (which had now continued above ten Years) I had many remarkable Returns to Prayer, especially when I was in Trouble: I had many sensible Comforts, which are indeed no other than short Anticipations of the Life of Faith. But I was still *under the Law*, not *under Grace* (the State most who are called Christians are content to live and die in) For I was only *striving with*, not *Freed from Sin*: Neither had I *The Witness of the Spirit with my Spirit*. And indeed could not; for *I sought it not by Faith, (but as it were) by the Works of the Law.*

11. In my Return to *England*, *January* 1738, being in imminent Danger of Death, and very uneasy on that Account, I was strongly convinced, that the Cause of that Uneasiness was Unbelief, and that the gaining a true, living Faith, was the *One Thing needful for* me. But still I fixt not this Faith on its right Object: I meant only Faith in God, not Faith in or thro' *Christ*. Again, I knew not that I was *wholly void of this Faith*; but only thought, *I had not enough of it*. So that when *Peter Bohler*, whom God prepared for me as soon as I came to *London*, affirm'd of true Faith in *Christ* (which is but one) that it had those two Fruits inseparably attending it, "Dominion over Sin, and constant Peace from a Sense of Forgiveness," I was quite amazed, and looked upon it as a New Gospel. If this was so, it was clear, I had not Faith. But I was not willing to be convinced of this. Therefore I disputed with all my might, and laboured to prove, that Faith might be where these were not: Especially, where that Sense of Forgiveness was not: For all the Scriptures relating to this, I had been long since taught to construe away, and to call all *Presbyterians* who spoke otherwise. Besides, I well saw, no one could (in the Nature of Things) have such Sense of Forgiveness, and not *feel* it. But I felt it not. If then there was no Faith without this, all my Pretensions to Faith drop'd at once.

12. When

12. When I met *Peter Böhler* again, he readily conſented, to put the Diſpute upon the Iſſue which I deſired, *viz.* Scripture and Experience. I firſt conſulted the Scripture. But when I ſet aſide the Gloſſes of Men, and ſimply conſidered the Words of God, comparing them together, and endeavouring to illuſtrate the obſcure by the plainer Paſſages, I found they all made againſt me, and was forced to retreat to my laſt Hold, "That "Experience would never agree with the *literal* "*Interpretation* of thoſe Scriptures. Nor could "I therefore allow it to be the True, till I found "ſome living Witneſſes of it." He replied, "He "could ſhew me ſuch at any Time; If I de- "ſired it, the next Day." And accordingly the next Day, he came again with three others, all of whom teſtified of their own perſonal Experience, that a true living Faith in *Chriſt*, is inſeparable from a Senſe of Pardon for all Paſt, and Freedom from all Preſent Sins. They added with one Mouth, that this Faith was the Gift, the free Gift of God, and that he would ſurely beſtow it upon every Soul, who earneſtly and perſeveringly ſought it. I was now thro'ly convinced. And, by the Grace of God, I reſolved to ſeek it unto the End, 1. By abſolutely renouncing all Dependence, in Whole or in Part, upon *my own* Works or Righteouſneſs, on which I had really grounded my Hope of Salvation, tho' I knew it not, from my Youth up. 2. By adding to *the conſtant Uſe of all the* other *Means of Grace*, continual Prayer for this very Thing, Juſtifying, Saving Faith, a full Reliance on the Blood of *Chriſt* ſhed for *me*; a Truſt in Him, as *my Chriſt*, as *my* ſole Juſtification, Sanctification and Redemption.

13. I continued thus to ſeek it (tho' with ſtrange Indifference, Dulneſs and Coldneſs, and unuſually frequent Relapſes into Sin) till *Wedneſday May* 24. I think it was about five this Morning, that I opened my Teſtament on thoſe Words: Τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα γένησθε θείας κοινωνοὶ φύσεως. *There are given unto us exceeding great*

great and precious Promiſes, even that ye ſhould be Partakers of the divine Nature. 2 Pet. i. 4. Juſt as I went out, I open'd it again on thoſe Words, *Thou art not far from the Kingdom of* God. In the Afternoon I was aſk[illegible] to go to St. *Paul's*. The Anthem was, *Out of the Deep have I call'd unto thee, O Lord: Lord, hear my Voice. O let thine Ears conſider well the Voice of my Complaint. If thou, Lord, wilt be extreme to mark what is done amiſs, O Lord, who may abide it? But there is Mercy with thee; therefore thou ſhalt be feared. O Iſrael, truſt in the Lord: For with the Lord there is Mercy, and with him is plenteous Redemption. And he ſhall redeem* Iſrael *from all his Sins.*

14. In the Evening I went very unwillingly to a Society in *Alderſgate Street*, where one was reading *Luther*'s Preface to the Epiſtle to the *Romans*. About a Quarter before nine, while he was deſcribing the Change which God works in the Heart thro' Faith in *Chriſt*, I felt my Heart ſtrangely warm'd. I felt I did truſt in *Chriſt*, *Chriſt* alone for Salvation: And an Aſſurance was given me, That He had taken away *my* Sins, even *mine*, and ſaved *me* from the Law of Sin and Death.

15. I began to pray with all my Might for thoſe who had in a more eſpecial Manner deſpitefully uſed me and perſecuted me. I then teſtified openly to all there, what I now firſt felt in my Heart. But it was not long before the Enemy ſuggeſted, "This "cannot be Faith; for where is thy Joy?" Then was I taught, that *Peace and Victory over Sin, are eſſential to Faith in the Captain of our Salvation: But, that as to the Tranſports of Joy* that uſually attend the Beginning of it, eſpecially in thoſe who have mourned deeply, God *ſometimes giveth, ſometimes withholdeth them, according to the Counſels of his Will.*

16. After my return home, I was much buffeted with Temptations: But cried out, and they fled away. They returned again and again: I as often liſted up my Eyes, and he *ſent me Help from his Holy*

Holy Place. And herein I found the Difference between this and my former State chiefly conſiſted. I was ſtriving, yea fighting with all my Might under the Law, as well as under Grace. But then I was ſometimes, if not often, conquer'd; now, I was always Conqueror.

17. *Thurſ. May* 25. The Moment I awaked, "*Jeſu Maſter*," was in my Heart and in my Mouth: And I found all my Strength lay, in keeping my Eye fixt upon him and my Soul waiting on him continually. Being again at St. *Pauls* in the Afternoon, I could taſte the Good Word of God in the Anthem, which began, *My Song ſhall be always of the Loving Kindneſs of the Lord: With my Mouth will I ever be ſhewing forth thy Truth from one Generation to another.*" Yet the Enemy injected a Fear, "If Thou doſt believe, why is there not a more ſenſible Change? I anſwer'd, (yet not I) "That I "know not. But this I know, I have *Now Peace* "*with* God: And *I Sin not to Day*, and *Jeſus* my "Maſter has forbid me to take Thought for the "Morrow."

18. "But is not *any* Sort of *Fear*" (continued "the Tempter) a Proof that thou doſt not believe?" I deſired my Maſter to anſwer for me; and opened his Book upon thoſe Words of St. *Paul*, *Without were Fightings, within were Fears.* Then infer'd I) well may Fears b, within *me*; but I muſt go on, and tread them under my Feet.

Friday, May 26. My Soul continued in Peace, but yet in Heavineſs, becauſe of manifold Temptations. I aſk'd Mr. *Telchig* the *Moravian*, What to do? He ſaid, you muſt not fight with them, as you did before, but flee from them, the Moment they appear, and take ſhelter in ths Wounds of *Jeſus*. The ſame I learned alſo from the Afternoon Anthem which was, *My Soul truly waiteth ſtil upon* God; *for of him cometh my Salvation. He verily is my Strength and my Salvation; he is my Defence, ſo that I ſhall not greatly fall. O put your Truſt in him*

always,

always, ye People; pour out your Hearts before him; for God *is our Hope.*

Sat. 27. Believing one Reaſon of my Want of Joy, was Want of Time for Prayer, I reſolved to do no Buſineſs till I went to Church in the Morning, but to continue pouring out my Heart before him. And this Day my Spirit was enlarged; ſo that tho' I was now alſo aſſaulted by many Temptations, I was more than Conqueror, gaining more Power thereby to truſt and to rejoice in God my Saviour.

Sunday 28. I waked in Peace, but not in Joy. In the ſame even quiet State I was till the Evening, when I was roughly attack'd in a large Company as an Enthuſiaſt, a Seducer, and a Setter forth of new Doctrines. By the Bleſſing of God I was not moved to Anger, but after a calm and ſhort Reply went away: Tho' not with ſo tender a Concern as was due to thoſe, who were ſeeking Death in the Error of their Life.

This Day I preached in the Morning at St. *George's Bloomsbury*, on *This is the Victory that overcometh the World, even our Faith*; and in the Afternoon at the Chappel in *Long-Acre*, on God's juſtifying the Ungodly; the laſt time (I underſtand) I am to preach at either. *Not as I will, but as thou wilt!*

Mond. 29. I ſet out for *Dummer* with Mr. *Wolf*, one of the Firſt-fruits of *Peter Böhler's* Miniſtry in *England*. I was much ſtrengthen'd by the Grace of God in Him: Yet was his State ſo far above mine, that I was often tempted to doubt, whether we had one Faith? But, without much reaſoning about it, I held here; "Tho' his be *ſtrong* and mine *weak*, yet that God hath given *ſome Degree* of Faith even to me, I know by its Fruits. For I have *conſtant Peace*; not one uneaſy Thought. And I have *Freedom from Sin*: Not one unholy Deſire.

Yet on *Wedneſday* did I grieve the Spirit of God, not only by not *watching unto Prayer*, but likewiſe by ſpeaking with Sharpneſs inſtead of tender Love,

of

of one that was not found in the Faith. Immediately God hid his Face and I was troubled; and in this Heaviness I continued till the next Morning, *June* 1. When it pleased God, while I was exhorting another, to give Comfort to *my* Soul, and (after I had spent some Time in Prayer) to direct me to those gracious Words, *Having therefore Boldness, to enter into the holiest by the Blood of* Jesus;—*Let us draw near with a true Heart, in full Assurance of Faith. Let us hold fast the Profession of our Faith without wavering; (for he is faithful that promised) and let us consider one another, to provoke unto Love and to Good Works.*

Sat. June 3. I was so strongly assaulted by one of my old Enemies, that I had scarce Strength to open my Lips, or even to look up for Help. But after I had prayed, faintly, as I cou'd, the Temptation vanish'd away.

Sund. 4. Was indeed a Feast-day. For from the Time of my rising till past one in the Afternoon, I was praying, reading the Scriptures, singing Praise, or calling Sinners to Repentance. All these Days I scarce remember to have open'd the Testament, but upon some great and precious Promise. And I saw more than ever, that the Gospel is in Truth, but one great Promise, from the Beginning of it to the End.

Tuesd. 6. I had still more Comfort and Peace and Joy: On which I fear I began to presume. For in the Evening I received a Letter from *Oxford*, which threw me into much Perplexity. It was asserted therein, "That no Doubting could "consist with the least Degree of true Faith: "That whoever at any Time felt any Doubt "or Fear, was not *Weak in Faith*, but had *no* "*Faith* at all: And that none hath any Faith, till "the Law of the Spirit of Life has made him "*wholly* free from the Law of Sin and Death."

Begging of God to direct me, I open'd my Testament on 1 Cor. iii. ver. 1. &c. where St. *Paul* speaks of those whom he terms *Babes in Christ*, who

were *not able to bear ſtrong Meat*, nay (in a Senſe) *Carnal*; to whom nevertheleſs he ſays, *Ye are* God's *Building, ye are the Temple of* God. Surely then theſe Men had *ſome Degree* of Faith; tho' it is plain, their Faith was but *weak*.

After ſome Hours ſpent in the Scripture and Prayer, I was much comforted. Yet I felt a Kind of Soreneſs in my Heart, ſo that I found my Wound was not fully heal'd. O God, ſave Thou me, and all that are *weak in the Faith*, from *doubtful Diſputations!*

Wedneſday, June 7. I determined, if God ſhould permit, to retire for a ſhort Time into *Germany*. I had fully purpos'd before I left *Georgia* ſo to do, if it ſhould pleaſe God to bring me back to *Europe*. And I now clearly ſaw the Time was come. My weak Mind could not bear to be thus ſawn aſunder. And I hoped the converſing with thoſe Holy Men, who were themſelves living Witneſſes of the full Power of Faith, and yet able to bear with thoſe that are Weak, wou'd be a Means, under God, of ſo ſtabliſhing my Soul, that I might *go on from Faith to Faith, and from Strength to Strength*.

Thurſday 8. I went to *Salisbury* to take leave of my Mother. The next Day I left *Sarum*, and on *Saturday* came to *Stanton-harcourt*. Having preach'd Faith in *Chriſt* there on *Sunday* 11, I went on to *Oxford*; and thence on *Monday* to *London*, where I found Mr. *Ingham* juſt ſetting out. We went on board the next Day, *Tueſd.* 13, and fell down to *Graveſend* that Night. About four in the Afternoon on *Wedneſday* we loſt Sight of *England*. We reach'd the *Maeſe* at eight on *Thurſday* Morning, and in an Hour and a half landed at *Rotterdam*.

We were eight in all, five *Engliſh* and three *Germans*. Dr. *Koker*, a Phyſician of *Rotterdam*, was ſo kind, when we ſet forward in the Afternoon, as to walk an Hour with us on our Way. I never before ſaw any ſuch Road as this. For many Miles together, it is rais'd for ſome Yards above the Level, and paved with a ſmall Sort of Brick, as ſmooth

and

and clean as the Mall at St. *James*'s. The Walk Trees ſtand in even Rows on either Side: So that no Walk in a Gentleman's Garden is pleaſanter. About ſeven we came to *Goudart*, where we were a little ſurpriz'd, at meeting with a Treatment which is not heard of in *England*. Several Inns utterly refuſed to entertain us; ſo that it was with Difficulty we at laſt found one, where they did us the Favour to take our Money for ſome Meat and Drink, and the Uſe of two or three bad Beds. They preſt us much in the Morning to ſee their Church, but were diſpleaſed at our pulling off our Hats when we went in; telling us, "We muſt not do ſo; It was not the Cuſtom there." It is a large old Building, of the *Gothick* Kind, reſembling ſome of our *Engliſh* Cathedrals. There is much Hiſtory-painting in the Windows, which, they told us, is greatly admired. About Eight we left *Goudart*, and in a little more than ſix Hours reached *Yſſelſtein*.

Here we were at Baron *Wattevils*, as at Home. We found with him a few *German* Brethren and Siſters, and ſeven or eight of our *Engliſh* Acquaintance, who had ſettled here ſome Time before. They lodged juſt without the Town, in three or four little Houſes, till one ſhould be built that would contain them all. *Saturday* 17. was their Interceſſion-day. In the Morning, ſome of our *Engliſh* Brethren deſired me to adminiſter the Lord's Supper: The reſt of the Day we ſpent with all the Brethren and Siſters, in hearing the wonderful Work which God is beginning to work over all the Earth, and in making our Requeſts known unto him, and giving him Thanks for the Mightineſs of his Kingdom.

At ſix in the Morning we took Boat. The beautiful Gardens lie on both Sides of the River, for great Part of the Way to *Amſterdam*, whither we came about five in the Evening. The exact Neatneſs of all the Buildings here, the nice Cleanneſs of the Streets (which, we were inform'd, were all

wash'd twice a Week) and the Canals which run thro' all the main Streets, with Rows of Trees on either Side, make this the pleasanteſt City which I have ever ſeen. Here we were entertain'd with truly Chriſtian Hoſpitality, by Mr. *Decknatel*, a Miniſter of the *Mennoniſts*, who ſuffered us to want nothing while we ſtay'd here, which was till the *Thurſday* following. Dr. *Barkhauſen* (a Phyſician, a *Muſcovite* by Nation) who had been with Mr. *Decknatel* for ſome time, ſhewed us likewiſe all poſſible Kindneſs. *Remember them, O Lord, for Good!*

Monday 17. I was at one of the Societies, which laſted an Hour and an half. About ſixty Perſons were preſent. The Singing was in *Low-dutch*, (Mr. *Decknatel* having tranſlated into *Low-dutch* Part of the *Hern-huth* Hymn-book) but the Words were ſo very near the *German*, that any who underſtood the Original, might underſtand the Tranſlation. The expounding was in *High-dutch*. I was at another of the Societies on *Tueſday*, where were preſent about the ſame Number. On *Wedneſday*, one of our Company found a Sheep that had been loſt: His Siſter, who had lived here for ſome time with one whom ſhe loved too well, as he did her. But they were now both reſolved, by the Grace of God (which they accordingly executed without Delay) *To pluck out the right Eye, and caſt it from them.*

Thurſday 22. We took boat at eight in the Evening, and landing at four in the Morning, walk'd on to *Utfaſ*, which we left about two, having now another Boy added to our Number. A little before eight we came to *Beurn*, a ſmall, ill-built City, belonging to the Prince of *Orange*. Setting out early in the Morning, we came to *Nimwegen*, the laſt Town in *Holland*, about two in the Afternoon: And leaving it at four, came before eight to an Inn, two Hours ſhort of *Cleve*.

Sunday 25. After ſpending an Hour in Singing and Prayer, we walk'd till near Noon, before we could meet with any Refreſhment. The Road would have appear'd exceeding pleaſant, being broad

broad and ſtrait, with tall Trees on either Side, had not Wearineſs and Rain prevented. We hoped to reach *Reinberg* in the Evening, but could not; being obliged to ſtop two Hours ſhort of it, at a little Houſe, where many good *Lutherans* were concluding the Lord's Day (as is uſual among them) with fidling and dancing!

Monday 26. We breakfaſted at *Reinberg*, left it at half an Hour paſt ten, and at four came to *Urding*. Being much tired, we reſted here, ſo that it was near ten at Night before we came to *Neus*. Having but a few Hours Walk from hence to *Cöln*, we went thither eaſily, and came at five the next Evening, into the ugliеſt, dirtieſt City, I ever yet ſaw with my Eyes.

Wedneſ. 28. We went to the Cathedral, which is mere Heaps upon Heaps; a huge, miſhapen Thing, which has no more of Symmetry, than of Neatneſs belonging to it. I was a little ſurpriz'd to obſerve, that neither in this, nor in any other of the *Romiſh* Churches where I have been, is there properly ſpeaking, any ſuch Thing as joint Worſhip: But one prays at one Shrine or Altar, and another at another, without any Regard to, or Communication with one another. As we came out of the Church, a Proceſſion began on the other Side of the Church-Yard. One of our Company ſcrupling to pull off his Hat, a zealous Catholick preſently cried out, *Knock down the Lutheran Dog.* But we prevented any Conteſt, by retiring into the Church.

Walking on the Side of the *Rhine* in the Afternoon, I ſaw, to my great Surprize (for I have always thought before, no *Romaniſt* of any Faſhion believ'd any Thing of the Story) a freſh Painting, done laſt Year at the publick Expence, on the Outſide of the City Wall, *in Memory of the bringing in the Heads of the three Kings* (ſays the *Latin* Inſcription) *thro' the Gate adjoining:* Which indeed, in Reverence (it ſeems) to them, has been ſtop'd up ever ſince.

At four we took boat, when I could not but obſerve the Decency of the *Papiſts*, above us who are call'd *Reform'd*. As ſoon as ever we were ſeated, (and ſo every Morning after) they all pull'd off their Hats, and each uſed by himſelf, a ſhort Prayer for our proſperous Journey. And this Juſtice I muſt do to the very Boatmen (who upon the *Rhine* are generally wicked even to a Proverb) I never heard one of them take the Name of GOD in vain, or ſaw any one laugh, when any Thing of Religion was mention'd. So that I believe the Glory of *Sporting with ſacred Things*, is peculiar to the *Engliſh* Nation!

We were four Nights on the Water, by Reaſon of the Swiftneſs of the Stream, up which the Boat was drawn by Horſes. The high Mountains on each Side of the River, riſing almoſt perpendicular, and yet covered with Vines to the very Top, gave us many agreeable Proſpects: A religious Houſe, or old Caſtle, every now and then appearing on the Brow of one of them. On *Sunday* Evening, *July* 2, we came to *Mentz*; and *Monday* the 3d, at half an Hour paſt ten, to *Frankfort*.

Faint and weary as we were, we could have no Admittance here, having brought no Paſſes with us, which indeed we never imagined would have been required, in a Time of ſettled general Peace. After waiting an Hour at the Gates, we procured a Meſſenger, whom we ſent to Mr. *Böhler* (*Peter Böhler*'s Father) who immediately came, procured us Entrance into the City, and entertained us in the moſt friendly Manner. We ſet out early in the Morning on *Tueſday* the 4th, and about one came to *Marienborn*. But I was ſo ill, that after talking a little with Count *Zinzendorf*, I was forced to lie down the reſt of the Day.

The Family at *Marienborn* conſiſts of about ninety Perſons, gathered out of many Nations. They live for the preſent in a large Houſe hired by the Count, which is capable of receiving a far greater Number; but are building one, about three (*Engliſh*) Miles

Miles off, on the Top of a fruitful Hill. O *how pleaſant a Thing it is, Brethren tod well together in Unity!*

Thurſday 6. The Count carried me with him to the Count of *Solmes*, where I obſerved with Pleaſure the *German* Frugality. Three of the young Counteſſes (tho' grown up) were dreſt in Linnen; the Count and his Son in plain Cloth. At Dinner, the next Day, a Glaſs of Wine and a Glaſs of Water were ſet by every one, and if either was emptied, a Second. They all converſed freely and unaffectedly. At ten at Night we took Coach again, and in the Morning reached *Marienborn*.

I lodged with one of the Brethren at *Eckerſhauſen*, an *Engliſh* Mile from *Marienborn*, where I uſually ſpent the Day, chiefly in converſing with thoſe who could ſpeak either *Latin* or *Engliſh*; not being able (for Want of more Practice) to ſpeak *German* readily. And here I continually met with what I ſought for, *viz.* Living Proofs of the Power of Faith: Perſons *ſaved from* inward as well as outward *Sin, by the Love of* GOD *ſhed abroad in their Hearts*; and from all Doubt and Fear, by the abiding *Witneſs of the Holy Ghoſt given unto them*.

Sunday 9. The Count preached in the old Caſtle at *Runneberg*, (about three *Engliſh* Miles from *Marienborn*) where is alſo a ſmall Company of thoſe who ſeek the Lord *Jeſus* in Sincerity. *Wedneſday* 12, was one of the Conferences for Strangers; where one of *Frankfort* propoſing the Queſtion, Can a Man be juſtified, and not know it? The Count ſpoke largely upon it, to this Effect.

1. Juſtification is, the Forgiveneſs of Sins.

2. The Moment a Man flies to *Chriſt* he is juſtified,

3. And has Peace with GOD, but not always Joy:

4. Nor perhaps may he know he is juſtified, till long after.

5. For the Aſſurance of it, is diſtinct from Juſtification itſelf.

6. But others may know he is juſtified by his Power over Sin, by his Seriouſneſs, his Love of

the

the Brethren, and his *Hunger and Thirſt after Righteouſneſs, which alone proves ſpiritual Life to be begun.*

7. To be juſtified is the ſame Thing as to be born of God.

8. When a Man is awaken'd, he is begotten of God; and his Fear and Sorrow and Senſe of the Wrath of God, are the Pangs of the new Birth.

I then recollected what *Peter Böhler* had often ſaid upon this Head, which was to this Effect.

1. When a Man has living Faith in *Chriſt*, then is he juſtified:

2. This is always given in a Moment,

3. And in that Moment he has Peace with God;

4. Which he cannot have, without knowing that he has it:

5. And being born of God, he ſinneth not:

6. Which Deliverance from Sin he cannot have, without knowing that he has it.

Saturday 15 was the Interceſſion Day, when many Strangers were preſent from different Parts. On *Monday* 17. having ſtay'd here ten Days longer than I intended (my firſt Deſign being only to reſt one or two Days) I propoſed ſetting out for *Hernhuth*; but Mr. *Ingham* deſiring me to ſtay a little longer, I ſtay'd till *Wedneſday* 19. when Mr. *Hauptman* (a Native of *Dreſden*) Mr. *Brown* and I ſet out together.

We breakfaſted at *Geblenhauſen*, an old, unhandſome Town, dined at *Offenau*, (where is a ſtrange Inſtance of Moderation, a Church uſed every *Sunday* both by the *Papiſts* and the *Lutherans* alternately) and notwithſtanding ſome ſharp Showers of Rain, in the Evening reach'd *Sirenau*. *Thurſday* 20, we dined at *Braunſal*, and paſſing thro' *Fulda* in the Afternoon (where the Duke has a pleaſant Palace) travell'd thro' a delightful Country of Hills and Vales, and in the Evening came to *Rickberſch*. The next Night (after having had the moſt beautiful Proſpect which I think

I think I ever ſaw, from the Top of a high Hill, commanding a vaſt Extent of various Land on every Side) we, with ſome Difficulty, and many Words, procured a poor Accommodation at an Inn in *Markſuel*. *Saturday* 22. having paſt thro' *Eiſenach* in the Morning, we came thro' a more level open Country, to *Saxe Gotha* in the Afternoon, a neat, pleaſant City, in which the Prince's Palace is indeed a fine Building. We ſtopp'd an Hour here with a friendly Man, and in the Evening came to *Ditleben*; and thence in the Morning to *Erfurt*, where we were kindly entertained by Mr. *Reinhart*, to whom we were directed by ſome of the Brethren at *Marienborn*. In the Afternoon we came to *Weymar*, where we had more Difficulty to get thro' the City than is uſual, even in *Germany*: Being not only detain'd a conſiderable Time at the Gate, but alſo carried before I know not what Great Man (I believe, the Duke) in the Square: Who after many other Queſtions, aſk'd, What we were going ſo far as *Hernhuth* for? I anſwer'd, "To "ſee the Place where the Chriſtians live." He look'd hard, and let us go.

Monday 24. we came early to *Jena*, which lies at the Bottom of ſeveral high, ſteep, barren Hills. The Students here are diſtinguiſhed from the Townſmen by their Swords. They do not live together in Colleges (nor indeed any of in the *German* Univerſities) as we do in *Oxford* and *Cambridge*; but are ſcattered up and down the Town, in Lodging or Boarding Houſes. Thoſe of them to whom we were recommended, behaved as Brethren indeed. O may brotherly Kindneſs, and every good Word and Work, abound among them more and more!

At *Jena* the Stone Pillars begin, ſet up by the Elector of *Saxony*, and marking out every Quarter of a *German* Mile, to the End of his Electorate. Every Mile is a large Pillar, with the Names of the neighbouring Towns, and their Diſtances inſcribed. It were much to be wiſh'd, that the ſame Care were taken in *England*, and indeed in all Countries.

We

We left *Jena* early on *Tuesday*, reach'd *Weisenfelts* in the Evening, and *Merseberg* on *Wednesday* Morning. Having a Desire to see *Halle* (two *German* Miles off) we set out after Breakfast, and came thither at two in the Afternoon. But we could not be admitted into the Town, when we came. The King of *Prussia*'s Tall-Men, who kept the Gates, sent us backward and forward, from one Gate to another, for near two Hours. I then thought of sending in a Note to Professor *Francke*, the Son of that *August Herman Francke*, whose Name is indeed as precious Ointment. O may I follow him, as He did Christ! And *by Manifestation of the Truth commend myself to every Man's Conscience in the Sight of* GOD!

He was not in Town. However, we were at length admitted into the Orphan-House, that amazing Proof, that *all things are* still *possible to him that believeth*. There is now a large yearly Revenue for its Support; beside what is continually brought in by the Printing-Office, the Books sold there, and the Apothecary's Shop, which is furnished with all Sorts of Medicines. The Building reaches backward from the Front in two Wings, for I believe, a hundred and fifty Yards. The Lodging-Chambers for the Children, their Dining-Room, their Chappel, and all the adjoining Apartments, are so conveniently contrived, and so exactly clean, as I have never seen any before. Six hundred and fifty Children (we were informed) are wholly maintained there, and three Thousand (if I mistake not) taught. Surely, such a Thing neither we nor our Fathers have known, as this great Thing which God hath done here!

Thursday 27. We return'd to *Merseberg*, and at five in the Evening came to the Gates of *Leipsig*. After we had sent in our Pass, and waited an Hour and an half, we were suffered to go to a bad Inn in the Town.

Friday 28. We found out Mr. *Marschall*, and the other Gentlemen of the University, to whom we were directed. They were not wanting in any good Office while we stayed, and in the Afternoon went with us an Hour forward in our Journey. After

After a pleaſant Walk on *Saturday*, on *Sunday* 30, about ſeven in the Morning, we came to *Meiſſen*. In *Meiſſen-Caſtle* the *German* China-Ware is made, which is full as dear as that imported from the *Indies*; and as finely ſhaped, and beautifully coloured, as any I have ever ſeen. After Breakfaſt we went to Church. I was greatly ſurprized at all I ſaw there: At the Coſtineſs of Apparel in many, and the Gaudineſs of it, in more; at the huge Fur Caps worn by the Women, of the ſame Shape with a *Turkiſh* Turband; which generally had one or more Ribbands hanging down to a great length behind. The Miniſter's Habit was adorned with Gold and Scarlet, and a vaſt Croſs both behind and before. Moſt of the Congregation ſat, (the Men generally with their Hats on, at the Prayers as well as Sermon) and all of them ſtayed, during the Holy Communion, tho' but very few received. Alas, alas! What a *Reform'd* Country is This!

At Two in the Afternoon we came to *Dreſden*, the chief City of *Saxony*. Here alſo we were carried for above two Hours from one Magiſtrate or Officer to another, with the uſual impertinent Solemnity, before we were ſuffered to go to our Inn. I greatly wonder that common Senſe and common Humanity (for theſe doubtleſs ſubſiſt in *Germany* as well as *England*) do not put an End to this ſenſeleſs, inhuman Uſage of Strangers, which we met with at almoſt every *German* City, tho' more particularly at *Frankfort*, *Weymar*, *Halle*, *Leipſig*, and *Dreſden*. I know nothing that can reaſonably be ſaid in its Defence, in a Time of full Peace, being a ſhameful Breach of all the common even heathen Laws of Hoſpitality. If it be a Cuſtom, ſo much the worſe; the more is the Pity, and the more the Shame.

In the Evening we ſaw the Palace the late Elector was building, when God call'd him away. The Stone-work he had very near finiſhed, and ſome of the Apartments within. It is a beautiful and magnificent Deſign; but all is now ſwiftly running to Ruin. The new Church on the outſide reſembles a Theater. It is eight Square, built of fine Free-Stone.

We

We were desired also to take Notice of the great Bridge, which joins the new with the old Town; of the large, brass Crucifix upon it, generally admired for the Workmanship; and the late King *Augustus*'s Statue on Horse-back, which is at a small Distance from it. Alas! Where will all these Things appear, when *the Earth and the Works thereof shall be burnt up?*

Between five and six the next Evening (having left Mr. *Hauptman* with his Relations in *Dresden*) we came to *Neustadt*, but could not procure any Lodging in the City. After walking half an Hour, we came to another little Town, and found a sort of an Inn there; but they told us plainly, *we should have no Lodging with them; for they did not like our Looks.*

About eight we were received at a little House in another Village, where God gave us sweet Rest.

Tuesday, August 1. At Three in the Afternoon, I came to *Hernhuth*, about thirty *English* Miles from *Dresden*. It lies in *Upper Lusatia*, on the Border of *Bohemia*, and contains about an hundred Houses, built on a rising Ground, with evergreen Woods on two Sides, Gardens and Corn-fields on the others, and high Hills at a small Distance. It has one long Street, thro' which the great Road from *Zittau* to *Löbau* goes. Fronting the Middle of this Street is the Orphan-House; in the lower Part of which is the Apothecary's Shop, in the upper, the Chappel, capable of containing six or seven hundred People. Another Row of Houses runs at a small Distance from either End of the Orphan-House, which accordingly divides the rest of the Town (beside the long Street) into two Squares. At the East End of it is the Count's House, a small, plain Building, like the rest; having a large Garden behind it well laid out, not for Show, but for the Use of the Community.

We had a convenient Lodging assigned us in the House appointed for Strangers: And I had now abundant Opportunity, of observing whether what I had heard was inlarged by the Relators, or was neither more nor less than the naked Truth.

I re-

I rejoiced to find Mr. *Hermsdorf* here, whom I had ſo often convers'd with in *Georgia*. And there was nothing in his Power which he did not do, to make our Stay here uſeful and agreeable. About eight we went to the publick Service, at which they frequently uſe other Inſtruments with their Organ. They began (as uſual) with Singing. Then followed the Expounding, cloſed by a ſecond Hymn: Prayer followed this; and then a few Verſes of a third Hymn: which concluded the Service.

Wedneſday 2. At four in the Afternoon, was a Love-feaſt of the married Men, taking their Food with Gladneſs and Singleneſs of Heart, and with the Voice of Praiſe and Thankſgiving.

Thurſday 3. (and ſo every Day at eleven) I was at the Bible-Conference, wherein Mr. *Müller* (late Maſter of a great School in *Zittau*, till he left all to follow *Chriſt*) and ſeveral others, read together, as uſual, a Portion of Scripture in the Original. At five was the Conference for Strangers, when ſeveral Queſtions concerning Juſtification were reſolv'd. This Evening *Chriſtian David* came hither. O may GOD make him a Meſſenger of glad Tidings.

On *Friday* and *Saturday* (and ſo every Day in the following Week) I had much Converſation with the moſt experienc'd of the Brethren, concerning the great Work which GOD had wrought in their Souls, purifying them by Faith: And with *Martin Dober*, and the other Teachers and Elders of the Church, concerning the Diſcipline uſed therein.

Sunday 6. We went to Church at *Bertholdsdorf*, a *Lutheran* Village about an *Engliſh* Mile from *Hernhuth*. Two large Candles ſtood lighted upon the Altar: the laſt Supper was painted behind it: The Pulpit was placed over it, and over that, a braſs Image of *Chriſt* on the Croſs.

The Miniſter had on a Sort of pudding-Sleeve Gown, which covered him all round. At nine began a long Voluntary on the Organ, cloſed with a Hymn, which was ſung by all the People ſitting

ſin which Poſture, as is the *German* Cuſtom, they ſung all that followed.) Then the Miniſter walked up to the Altar, bow'd; ſung theſe *Latin* Words, *Gloria in excelſis Deo*; bow'd again and went away. This was followed by another Hymn, ſung as before, to the Organ by all the People. Then the Miniſter went to the Altar again, bow'd, ſung a Prayer, read the Epiſtle, and went away. After a third Hymn was ſung, he went a third Time to the Altar, ſung a Verſicle (to which all the People ſung a Reſponſe) read the third Chapter to the *Romans*, and went away. The People having then ſung the Creed in Rhyme, he came and read the Goſpel, all ſtanding. Another Hymn follow'd, which being ended, the Miniſter in the Pulpit uſed a long extemporary Prayer, and afterwards preach'd an Hour and a Quarter on a Verſe of the Goſpel. Then he read a long Interceſſion and general Thankſgiving, which before twelve concluded the Service.

After the Evening Service at *Hernhuth* was ended, all the unmarried Men (as is their weekly Cuſtom) walk'd quite round the Town, ſinging Praiſe with Inſtruments of Muſick; and then on a ſmall Hill, at a little Diſtance from it, caſting themſelves into a Ring, joined in Prayer. Thence they returned into the Great Square, and a little after Eleven, commended each other to GOD.

Tueſday 8. A Child was buried. The burying Ground (called by them *Gottes Acker*, i. e. GOD's Ground) lies a few hundred Yards out of the Town, under the Side of a little Wood. There are diſtinct Squares in it for married Men and unmarried; for married and for unmarried Women; for male and Female Children, and for Widows. The Corpſe was carried from the Chappel, the Children walking firſt: Next the *Orphan-father* (ſo they call him who has the chief Care of the Orphan-houſe) with the Miniſter of *Bertholdſdorf*; then four Children bearing the Corpſe, and after them, *Martin Dober* and the Father of the Child. Then followed the Men,

and

and laſt the Women and Girls. They all ſung as they went. Being come into the Square where the Male-Children are buried, the Men ſtood on two Sides of it, the Boys on the third, the Women and the Girls on the fourth. There they ſung again: After which the Miniſter uſed (I think, read) a ſhort Prayer, and concluded with that Bleſſing, "*Unto* GOD's *gracious Mercy and Protection I com-* "*mit you.*"

Seeing the Father (a plain Man, a Taylor by Trade) looking at the Grave, I aſk'd, "How do "you find yourſelf?" He ſaid, "Praiſed be the "Lord, never better. He has taken the Soul of "my Child to himſelf. I have ſeen, according to "my Deſire, his Body committed to Holy Ground. "And I know that when it is rais'd again, both "he and I ſhall be ever with the Lord."

Several Evenings this Week I was with one or other of the private Bands. On *Wedneſday* and *Thurſday* I had an Opportunity of talking with *Michael Linner*, the eldeſt of the Church, and largely with *Chriſtian David*, who, under GOD, was the firſt Planter of it.

Four Times alſo I enjoy'd the Bleſſing of hearing him preach, during the few Days I ſpent here: And every Time, he choſe the very Subject which I ſhould have deſired, had I ſpoken to him before. Thrice he deſcribed the State of thoſe who are *Weak in Faith*, who are juſtified, but have not yet a new, clean Heart; who have receiv'd Forgiveneſs thro' the Blood of *Chriſt*, but have not receiv'd the Indwelling of the Holy Ghoſt. This State he explain'd once, from *Bleſſed are the Poor in Spirit; for theirs is the Kingdom of Heaven*; when he ſhewed at large from various Scriptures, that many are Children of GOD and Heirs of the Promiſes, long before their Hearts are ſoften'd by Holy *Mourning*, before they are *comforted* by the abiding Witneſs of the Spirit, melting their Souls into all Gentleneſs and *Meekneſs*; and much more, before they are renew'd in all that *Righteouſneſs*, which they *hungred*

and thirſted after, before they are *Pure in Heart* from all Self and Sin, and *merciful* as their Father which is in Heaven is merciful.

A ſecond Time he pointed out this State from thoſe Words. *Who ſhall deliver me from the Body of this Death! I thank* GOD Jeſus Chriſt *our Lord. There is therefore now no Condemnation to them which are in* Chriſt Jeſus. Hence alſo he at large both proved the Exiſtence, and ſhewed the Nature of that intermediate State, which moſt experience between that Bondage which is deſcribed in the 7th Chapter of the Epiſtle to the *Romans*, and the full glorious Liberty of the Children of GOD, deſcribed in the Eighth and in many other Parts of Scripture.

This he yet again explained from the Scriptures which deſcribe the State the Apoſtles were in, from our Lord's Death (and indeed for ſome Time before) till the Deſcent of the Holy Ghoſt at the Day of Pentecoſt. They were then *clean*, as *Chriſt* himſelf had born them Witneſs, *by the Word which he had ſpoken unto them*. They then *had Faith*, otherwiſe he could not have prayed for them, that their *Faith* might *not fail*. Yet they were not properly *converted*; they were not *deliver'd from* the Spirit of Fear; they had not *New Hearts*; neither had they received *the Gift of the Holy Ghoſt*.

The fourth Sermon which he preach'd, concerning the Ground of our Faith, made ſuch an Impreſſion upon me, that when I went home, I could not but write down the Subſtance of it, which was, as follows:

"The Word of Reconciliation which the Apoſtles preached, as the Foundation of all they taught, was, that *we are reconciled to* GOD, *not by our own Works, nor by our own Righteouſneſs, but wholly and ſolely by the Blood of* Chriſt.

"But you will ſay, muſt I not grieve and "mourn for my Sins? Muſt I not humble myſelf "before GOD? Is not this Juſt and Right? And "muſt I not firſt do this before I can expect GOD

"to

to be reconciled to me? I anſwer, it is Juſt and Right. You muſt be humbled before GOD. You muſt have a broken and a contrite Heart. But then obſerve. This is not your own Work. Do you grieve, that you are a Sinner? This is the Work of the Holy Ghoſt. Are you Contrite? Are you humbled before GOD? Do you indeed mourn, and is your Heart broken within you? All this worketh the ſelf-ſame Spirit."

"Obſerve again, this is not the Foundation. It is not this by which you are juſtified. This is not the Righteouſneſs, this is no Part of the Righteouſneſs by which you are reconciled unto GOD. You grieve for your Sins. You are deeply humbled. Your Heart is broken. Well. But all this is nothing to your Juſtification. The Remiſſion of your Sins is not owing to this Cauſe, either in Whole or in Part. Your Humiliation and Contrition has no Influence on that. It has no Connexion with it. Nay, obſerve farther, that it *may* hinder your Juſtification, that is, if you build any Thing upon it; if you think, I muſt be *ſo or ſo* contrite. I muſt grieve *more*, before I can be juſtified. Underſtand this well. To think you muſt be *more* contrite, *more* humbled, *more* griev'd, *more* ſenſible of the Weight of Sin, before you can be juſtified; is, to lay your Contrition, your Grief, your Humiliation for the Foundation of your being juſtified; at leaſt, for a Part of the Foundation. Therefore it hinders your Juſtification; and a Hindrance it is which muſt be removed, before you can lay the right Foundation. The right Foundation is, not *your* Contrition (tho' that is not your *own*) not *your* Righteouſneſs, nothing of *your own*: Nothing that is wrought *in you* by the Holy Ghoſt; but it is ſomething *without* you, *viz.* the Righteouſneſs and the Blood of *Chriſt*.

"For this is the Word, *To him that believeth on* GOD *that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs*. See ye not, that the Foundation is nothing *in us*? There is no Connexion between

" God and the Ungodly. There is no Tie to unite them. They are altogether ſeparate from each other. They have nothing in common. There is nothing leſs or more in the Ungodly, to join them to God. Works, Righteouſneſs, Contrition? No. Ungodlineſs only. This then do, if you will lay a right Foundation. Go ſtreight to *Chriſt* with all your Ungodlineſs. Tell him, Thou, whoſe Eyes are as a Flame of Fire ſearching my Heart, ſeeſt that I am Ungodly. I plead nothing elſe. I do not ſay, I am humble or contrite; but I am Ungodly. Therefore bring me to him that juſtifieth the Ungodly. Let thy Blood be the Propitiation for me. For there is nothing in me, but Ungodlineſs."

" Here is a Myſtery. Here the wiſe Men of the World are loſt, are taken in their own Craftineſs. This the learned of the World cannot comprehend. It is Fooliſhneſs unto them: Sin is the only Thing which divides Men from God. Sin (let him that heareth underſtand) is the only Thing which unites them to God, *i. e.* the only Thing which moves the Lamb of God to have Compaſſion upon, and by his Blood, to give them Acceſs to the Father."

" This is the *Word of Reconciliation* which we preach. This is the Foundation which never can be moved. By Faith we are built upon this Foundation: And this Faith alſo is the Gift of God. It is his free Gift, which he now and ever giveth to every one that is willing to receive it. And when they have receiv'd this Gift of God, then their Hearts will melt for Sorrow that they have offended him. But this Gift of God lives in the Heart, not the Head. The Faith of the Head, learned from Men or Books, is nothing worth. It brings neither Remiſſion of Sins, nor Peace with God. Labour then to believe with your whole Heart. So ſhall you have Redemption thro' the Blood of *Chriſt*. So ſhall you be cleans'd from all Sin. So ſhall ye

go

go on from Strength to Strength, being renewed Day by Day in Righteouſneſs and all true Holineſs."

Saturday 12. was the Interceſſion Day, when many Strangers were preſent, ſome of whom came twenty or thirty Miles. I cou'd gladly have ſpent my Life here; but my Maſter calling me to labour in another Part of his Vineyard, on *Monday* 13. I was conſtrained to take my leave of this happy Place; *Martin Dober*, and a few others of the Brethren, walking with us about an Hour. O when ſhall THIS Chriſtianity cover the Earth, as the *Waters cover the Sea*.

To hear, in what manner GOD *out of Darkneſs commanded this Light to ſhine*, muſt be agreeable to all thoſe in every Nation, who can teſtify from their own Experience, *The Gracious Lord hath ſo done his marvellous Acts, that they ought to be had in Remembrance*. I ſhall therefore here ſubjoin the Subſtance of ſeveral Converſations, which I had at *Hernhuth*, chiefly on this Subject. And may many be incited hereby to give Praiſe *unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever!*

It was on *Auguſt* 10th (Old Stile) that I had an Opportunity of ſpending ſome Hours with *Chriſtian David*. He is a Carpenter by Trade, more than Middle-aged, tho' I believe not fifty yet. Moſt of his Words I underſtood well; if at any Time I did not, one of the Brethren who went with me, explain'd them in *Latin*. The Subſtance of what he ſpoke, I immediately after wrote down; which was as follows.

"When I was young, I was much troubled at hearing ſome affirm, that the *Pope* was *Antichriſt*. I read the *Lutheran* Books writ againſt the *Papiſts*, and the *Popiſh* Books writ againſt the *Lutherans*. I eaſily ſaw, that the *Papiſts* were in the Wrong; but not that the *Lutherans* were in the Right. I could not underſtand what they meant, by being juſtified by Faith, by Faith alone, by Faith without Works.

Neither

Neither did I like their talking ſo much of *Chriſt*. Then I began to think, How can *Chriſt* be the Son of God? But the more I reaſon'd with my ſelf upon it, the more confuſed I was, till at laſt I loath'd the very Name of *Chriſt*. I could not bear to mention it. I hated the Sound of it; and would never willingly have either read or heard it. In this Temper I left *Moravia*, and wandered thro' many Countries, ſeeking Reſt, but finding none.

In theſe Wanderings, I fell among ſome *Jews*. Their Objections againſt the New Teſtament, threw me into freſh Doubts. At laſt I ſet my ſelf to read over the Old Teſtament, and ſee if the Prophecies therein contain'd were fulfill'd. I was ſoon convinced, they were. And thus much I gain'd, A fixt Belief, that *Jeſus* was the *Chriſt*.

But ſoon after a new Doubt aroſe, Are the New Teſtament Prophecies fulfill'd? This I next ſet my ſelf to examine. I read them carefully over, and could not but ſee every Event anſwered the Prediction: So that the more I compared the one with the other, the more fully I was convinced, that *All Scripture was given by Inſpiration of* God.

Yet ſtill my Soul was not in Peace: Nor indeed did I expect it, till I ſhould have openly renounced the Errors of *Popery*: Which accordingly I did at *Berlin*. I now alſo led a very ſtrict Life. I read much, and pray'd much. I did all I could to conquer Sin; yet it profited not; I was ſtill conquer'd by it. Neither found I any more Reſt among the *Lutherans*, then I did before among the *Papiſts*.

At length, not knowing what to do, I liſted my ſelf a Soldier. Now I thought I ſhould have more Time to pray and read, having with me a New Teſtament and a Hymn-Book. But in one Day both my Books were ſtole. This almoſt broke my Heart. Finding alſo in this Way of Life all the Inconveniencies which I thought to avoid by it, after ſix Months I returned to my Trade, and follow'd it two Years. Removing then to *Görlitz* in *Saxony*,

in *Saxony*, I fell into a dangerous Illneſs. I could not ſtir Hand nor Foot for twenty Weeks. Paſtor *Sleder* came to me every Day. And from him it was, that the Goſpel of *Chriſt* came firſt with Power to my Soul.

Here I found the Peace I had long ſought in vain; for I was aſſured *my* Sins were forgiven. Not indeed all at once, but by Degrees; not in one Moment, nor in one Hour. For I could not immediately believe, that I *was* forgiven, becauſe of the Miſtake I was then in concerning Forgiveneſs. I ſaw not then, that the firſt Promiſe to the Children of GOD is, *Sin ſhall no more reign over you*; but thought, I was to *feel it in me* no more, from the Time it was forgiven. Therefore, altho' I had the Maſtery over it, yet I often fear'd, it was not forgiven, becauſe it ſtill *ſtirred in me*, and at ſometimes *thruſt ſore at me that I might fall:* Becauſe tho' it did not *reign*, it did *remain* in me; and I was continually *tempted*, tho' not *overcome*. This at that Time threw me into many Doubts: Not underſtanding, that the Devil *tempts*, properly ſpeaking, only thoſe whom he perceives to be eſcaping from him. He need not tempt his own. For they *lie in the wicked one* (as St. *John* obſerves) and do his Will with Greedineſs. But thoſe whom *Chriſt* is ſetting free, he tempts Day and Night, to ſee if he can recover them to his Kingdom. Neither ſaw I then, that the *being juſtified*, is widely different from the having *The full Aſſurance of Faith*. I remember'd not, that our Lord told his *Apoſtles* before his Death, *Ye are clean*; whereas it was not till many Days after it, that they were fully aſſured by the Holy Ghoſt then receiv'd, of their Reconciliation to GOD, thro' his Blood. The Difference between theſe Fruits of the Spirit, was as yet hid from me; ſo that I was hardly and ſlowly convinced I had the one, becauſe I had not the other.

When I was recovered from my Illneſs, I reſolved to return into *Moravia*, and preach *Chriſt* to my Relations there. Thence I came back to *Görlitz*, where

" where I continued five Years, and there was a great awakening both in the Town and Country round about. In this Space I made two more Journeys into *Moravia*, where more and more came to hear me, many of whom promis'd to come to me, wherever I was, when a Door ſhould be open'd for them.

After my Return from my third Journey, Count *Zinzendorf* ſent to *Gorlitz*, the Miniſter of *Bertholdſdorf* being dead, for Mr. *Rothe* who was in a Gentleman's Family there, to be Miniſter of that Place. Mr. *Rothe* told him of me, and he writ to me, to come to him, and when I came ſaid, " Let as many as will of your Friends come hither; I will give them Land to build on, and *Chriſt* will give the reſt." I went immediately into *Moravia* and told them, GOD had now found out a Place for us. Ten of them follow'd me then; ten more the next Year; one more in my following Journey. The *Papiſts* were now alarm'd, ſet a Price upon my Head, and level'd the Houſe I had lodg'd in, even with the Ground. I made however eleven Journeys thither in all, and conducted as many as deſired it to this Place, the Way to which was now ſo well known, that many more came of themſelves.

Eighteen Years ago we built the firſt Houſe. We choſe to be near the great Road rather than at *Bertholdſdorf* (for the Count gave us our Choice) hoping we might thereby find Opportunities of inſtructing ſome that travel'd by us. In two Years we were increas'd to 150; when I contracted an intimate acquaintance with a *Calviniſt*, who after ſome Time brought me over to his Opinions touching Election and Reprobation: And by me were moſt of our Brethren likewiſe brought over to the ſame Opinions. About this Time we were in great Straits, wherewith many were much dejected. I endeavoured to comfort them, with the Senſe of GOD's Love towards them. But they anſwer'd, " Nay, it may be he hath no Love toward us; it may be we are not of the Election; but GOD hated

" hated us from Eternity, and therefore he has ſuf-
fer'd all theſe Things to come upon us." The
Count obſerving this, deſired me to go to a neigh-
bouring Miniſter, Paſtor *Steinmetz*, and talk with
him fully on that Head, " Whether *Chriſt* died
for all?" I did ſo, and by Him GOD fully con-
vinced me of that important Truth. And not
long after, the Count deſired we might all meet
together, and conſider theſe Things thro'ly. We
met accordingly at his Houſe, and parted not for
three Days. We open'd the Scriptures, and con-
ſider'd the Account which is given therein, of
the whole Oeconomy of GOD with Man, from the
Creation to the Conſummation of all Things. And
by the Bleſſing of GOD we came all to one Mind,
particularly in that fundamental Point, that *He
willeth all Men to be ſaved, and to come to the Know-
ledge of his Truth.*

Sometime after, the *Jeſuits* told the Emperor,
that the Count was gathering together all the *Mo-
ravians* and *Bohemians*, forming them into one Body,
and making a new Religion. Commiſſioners were
immediately ſent to *Hernbuth*, to examine the Truth
of this. The Subſtance of the final Anſwer re-
turn'd thro' them to the Emperor was as follows.

An Extract of the publick Inſtrument ſigned at Hernhuth *in* Auguſt, 1729.

1. WE believe the Church of the *Bohemian*
an' *Moravian* Brethren, from whom we
are deſcended, to have been a holy and undefiled
Church, as it own'd by *Luther* and all other Pro-
teſtant Divines: Who own alſo that our Doctrine
agrees with theirs. But our Diſcipline they have
not.

2. But we do not reſt on the Holineſs of our
Anceſtors: It being our own continual Care, to
ſhew that we are paſt from Death unto Life, by
worſhipping

worſhipping God in Spirit and in Truth. Nor do we account any Man a Brother, unleſs he has either preſerved inviolate the Covenant he made with God in Baptiſm, or, if he has broken it, been born again of God.

3. On the other Side, whoſoever they are who being ſprinkled by the Blood of *Chriſt*, are ſanctified thro' Faith, we receive them as Brethren, altho' in ſome Points they may differ from us. Not that we can renounce or give up any Doctrine of God, contained in Holy Writ; the leaſt Part of which is dearer unto us, than thouſands of Gold and Silver.

4. Diſcipline we judge to be neceſſary in the higheſt Degree, for all thoſe who have any Knowledge of divine Truth: And we can therefore in no wiſe forſake, that, which we have receiv'd from our Foreſathers. Yet if it ſhould ever be (which God forbid) that any of us ſhould ſpeak or act perverſe Things, we could only ſay, with St. *John*, *They went forth from us, but were not of us: For if they had been* of *us, they would have continued with us.*

5. The publick Worſhip of God at *Bertholdſdorf*, which we have hitherto frequented, we are the leſs able now to forſake, becauſe we have there an Aſſembly of true Believers, a Doctrine free from Error, and a Paſtor who *having labour'd much in the Word, is worthy of double Honour*. Therefore we have no Cauſe to form any Congregation, ſeparate from this: Eſpecially ſeeing we both uſe that Liberty which *Chriſt* hath purchas'd for us; and ſo often experience the Power of the Doctrine which is taught there, and agree with the Evangelical Proteſtants (i. e. *Lutherans*) in all Truths of Importance. As for the controverted Points, which require a ſubtle Wit, we either are ignorant of them, or deſpiſe them.

6. The Name of Brethren and Siſters we do not reject, as being agreeable both to Scripture and to Chriſtian Simplicity. But we do not approv

prove of being call'd by the Name of any Man: As knowing, we *have one Father, even Him which is in Heaven.*

In 1732. we were again required to give an Account of ourselves. This was then done, in the Manner following.

An Extract of the Letter wrote by the Church of Hernhuth, *to the President of Upper* Lusatia; 24 Jan. 1732.

1. NONE can be ignorant of the Religion of our Ancestors, who have read the History of *John Huss*. Some of his Followers endeavour'd to repell Force by Force. The rest, having better learn'd *Christ*, obtain'd leave of *George Podibrad*, King of *Bohemia*, to retire and live apart. Retiring accordingly in the Year 1453. to a Place on the Borders of *Silesia* and *Moravia*, they lived in Peace, till the Time of *Luther* and *Calvin*, with both of whom, as with their Followers, they maintained a friendly Intercourse, especially when by the Providence of God, they were placed among those of either Opinion.

2. In the Year 1699, *David Ernest Jablonsky* Grandson to *Amos Comenius* the last Bishop of the *Moravians*, was consecrated Bishop of the united Brethren in *Moravia*, *Bohemia* and *Poland*, in a Synod regularly assembled. To him Count *Zinzendorf* signified, that several of the *Moravian* Brethren, having escaped from the Tyranny of the *Papists*, were so join'd to the *Lutherans*, whose Doctrine they approved, as nevertheless to retain their antient Discipline. His entire Approbation of this, Bishop *Jablonsky* testified to the Count in several Letters.

3. It must be acknowledg'd, that many of our Ancestors, about the Beginning of the Reformation, from Fear of Man, did not openly confess the Truth. And hence it was that the *Romish* Pastors

bore with them; being little concerned what their private Opinions were. But hence it also was, that continually using Dissimulation, and not walking in Simplicity, they were no longer fervent in Spirit, as of old Time, neither could they find any Peace to their Souls.

4. It was in the Year 1715. that a Soldier of the Emperor's, lately discharged came to *Sehl*, a Village of which the *Jesuits* are Lords, and began to talk with *Augustin Neusser* and his Brother. He sharply reproved their Hypocrisy, in pretending to be *Romanists*, and dissembling the true Faith. Yet they *conferr'd with Flesh and Blood*, till the Year 1722 when at length they forsook all, and retired into *Upper Lusatia*. They left their three Brothers behind them, who were soon after cast into Prison, and grievously persecuted by the *Papists*; so that as soon as ever a Door was open'd, they also left all, and follow'd their Brothers into *Lusatia*: The same did many others soon after, as finding no Safety, either for Body or Soul in their own Country: Whence about the same Time, *Michael* and *Martin Linner*, and the *Haberlands* were driven out, with their Families, after having suffered the Loss of all Things, for not conforming to the *Romish* Worship, and for receiving those they call'd *Heretics* into their Houses.

5. But the Brethren at *Kühnewald* were treated with still greater Severity. All their Books were taken away; they were compelled by the most exquisite Torments, to conform to the *Popish* Superstitions and Idolatries; and in the End cast into, and kept in, the most loathsome Prisons: Whereby *David Schneider*, the *Nitschmans*, and many others, were constrain'd also to leave their Country, and all that they had. These are the plain Reasons of our leaving *Moravia*, of which your Excellency desired an Account from us.

In the mean Time we found a great Remisness of Behaviour had crept in among us. And indeed the

the ſame was to be found in moſt of thoſe round about us, whether *Lutherans* or *Calviniſts*, ſo inſiſting on Faith, as to forget, at leaſt in Practice, both Holineſs and good Works. Obſerving this terrible Abuſe of preaching *Chriſt given for us*, we began to inſiſt more than ever, on *Chriſt living in us*. All our Exhortations and Preaching turn'd on this; we ſpoke, we writ, of nothing elſe. Our conſtant Inquiries were, "Is *Chriſt* form'd *in you?* Have you a new Heart? Is your Soul renewed in the Image of God? Is the whole Body of Sin deſtroy'd in you? Are you fully aſſured, beyond all Doubt or Fear, that you are a Child of God? In what Manner and at what Moment did you receive that full Aſſurance? If a Man could not anſwer all theſe Queſtions, we judg'd he had no true Faith. Nor would we permit any to receive the Lord's Supper among us, till he cou'd.

In this Perſuaſion we were, when I went to *Groenland*, five Years ago. There I had a Correſpondence by Letter with a *Daniſh* Miniſter, on the Head of Juſtification. And it pleaſed God to ſhow me by him (tho' he was by no Means a Holy Man, but openly guilty of groſs Sins) That we had now lean'd too much to this Hand, and were run into another Extreme: That *Chriſt in us* and *Chriſt for us*, ought indeed to be both inſiſted on; but firſt and principally *Chriſt for us*, as being the Ground of all. I now clearly ſaw, we ought not to inſiſt on any Thing we *feel*, any more than any Thing we *do*, as if it were neceſſary previous to Juſtification, or the Remiſſion of Sins. I ſaw, that leaſt of all ought we ſo to inſiſt on the full Aſſurance of Faith, or the Deſtruction of the Body of Sin, and the Extinction of all its Motions; as to exclude thoſe who had not attain'd this from the Lord's Table, or to deny that they had any Faith at all. I plainly perceiv'd, this full Aſſurance was a diſtinct Gift from Juſtifying Faith, and often not given till long after it: And

that Juſtification does not imply, that Sin ſhould not *ſtir* in us, but only that it ſhould not *Conquer*.

And now firſt it was, that I had that full Aſſurance of my own Reconciliation to God, thro' *Chriſt*. For many Years I had had the Forgiveneſs of my Sins, and a Meaſure of the Peace of God; but I had not till now, that Witneſs of his Spirit, which ſhuts out all Doubt and Fear. In all my Trials I had always a Confidence in *Chriſt*, who had done ſo great Things for me. But it was a Confidence mixt with Fear: I was afraid, *I had not done enough*. There was always ſomething dark in my Soul till now. But now the clear Light ſhined: And I ſaw that what I had hitherto ſo conſtantly inſiſted on, the *doing* ſo much and *feeling* ſo much, the long Repentance and Preparation for Believing, the bitter Sorrow for Sin, and that deep Contrition of Heart which is found in ſome, were by no Means eſſential to Juſtification. Yea, that wherever the free Grace of God is rightly preach'd, a Sinner in the full Carreer of his Sins, will probably receive it, and be juſtified by it, before one who inſiſts on ſuch previous Preparation.

At my return to *Herrnhuth*, I found it difficult at firſt, to make my Brethren ſenſible of this, or to perſuade them not to inſiſt on the Aſſurance of Faith, as a neceſſary Qualification for receiving the Lord's Supper. But from the Time they were convinced, which is now three Years ſince, we have all chiefly inſiſted on *Chriſt given for us*: This we urge as the principal Thing, which if we rightly believe, *Chriſt* will ſurely be *form'd in us*. And this preaching we have always found to be accompanied with Power, and to have the Bleſſing of God following it. By this, Believers receive a ſteddy Purpoſe of Heart, and a more unſhaken Reſolution, to indure with a free and chearful Spirit whatſoever our Lord is pleas'd to lay upon them.

The ſame Day I was with *Michael Linner*, the eldeſt of the Church; the Sum of whoſe Converſation was this:

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"The Church of *Moravia* was once a glorious Church. But it is now covered with thick Darkneſs. It is about ſixteen Years ago, that I began to ſeek for Light. I had a New Teſtament which I conſtantly read: Upon which I often ſaid to my ſelf, "This ſays, I ought to be Humble and Meek and Pure in Heart. How comes it that I am not ſo?" I went to the beſt Men I knew, and aſk'd, "Is not this the Word of God? And if ſo, ought I not to be ſuch as this requires, both in Heart and Life?" They anſwer'd, "The firſt Chriſtians indeed were ſuch; but it was impoſſible for *us* to be ſo perfect." This Anſwer gave me no Satisfaction. I knew God cou'd not mock his Creatures, by requiring of them what he ſaw it was impoſſible for them to perform. I aſk'd others, but had ſtill the ſame Anſwer, which troubled me more and more.

About fourteen Years ago, I was more than ever convinced, that I was wholly different from what God required me to be. I conſulted his Word again and again; but it ſpoke nothing but Condemnation; till at laſt I cou'd not read, nor indeed do any thing elſe, having no Hope and no Spirit left in me. I had been in this State for ſeveral Days, when being muſing by my ſelf, thoſe Words came ſtrongly into my Mind, God *ſo loved the World, that he gave his only begotten Son, to the End that all who believe in him, ſhould not periſh but have everlaſting Life.*" I thought, "*All?* Then I am one. Then he is given for *me*. But I am a Sinner. And he came to ſave Sinners." Immediately my Burden drop'd off, and my Heart was at reſt.

But the full Aſſurance of Faith I had not yet; nor for the two Years I continued in *Moravia*. When I was driven out thence by the *Jeſuits*, I retired hither, and was ſoon after receiv'd into the Church. And here after ſome Time it pleas'd our Lord to manifeſt himſelf more clearly to my Soul, and give me that full Senſe of Acceptance in Him, which excludes all Doubt and Fear.

Indeed the leading of the Spirit is different in different Souls. His more uſual Method, I believe is, to give in one and the ſame Moment the Forgiveneſs of Sins, and a full Aſſurance of that Forgiveneſs. Yet in many he works as he did in me: Giving firſt the Remiſſion of Sins, and after ſome Weeks or Months or Years, the full Aſſurance of it.

This great Truth was farther confirm'd to me the next Day by the Converſation I had with *David Nitſchman*, one of the Teachers or Paſtors of the Church; who expreſt himſelf to this Effect.

"In my Childhood I was very ſerious; but as I grew up was ſo careleſs, that at eighteen Years old, I had even forgot to read. When I found this, I was ſtartled. I ſoon learned again, and then ſpent much Time in Reading and Prayer. But I knew nothing of my Heart, till at about the Age of twenty ſix, I bought a Bible, and began to read the New Teſtament. The farther I read, the more I was condemned. I found a Law which I did not, could not keep. I had a Will to avoid all Sin: But the Power I had not. I continually ſtrove; but was continually conquer'd. The Thing which I *would I did not*; but what I *would* not have done, that I *did*. In this Bondage I was, when I fell into a Fit of Sickneſs; during my Recovery from which I felt a ſtronger Deſire than ever, to avoid all Sin. At the ſame Time I felt the Power. And Sin no longer reigned over me.

But ſoon after I fell into grievous Temptations, which made me very uneaſy. For tho' I yielded not to them, yet they returned again and again, as faſt as they were conquered. Then it came into my Mind, "I take all this Pains to ſerve God. What if there be no God? How do I know there is?" And on this I muſed more and more, till I ſaid in my Heart, "There is no God!"

In this State I was when I came to *Herrnhuth*, about fourteen Years ago. And every Day for a full Year, from Morning to Night, I groan'd un-

der this Unbelief. Yet I prayed continually, unbelieving as I was: particularly one *Sunday*, when being in the Church of *Bertholdsdorf*, and quite weary of hearing ſo much of Him, whoſe very Being I did not believe, I vehemently ſaid, "O God, if thou be a God, thou muſt manifeſt thy ſelf, or I cannot believe it." In walking home I thought of an Expreſſion of Paſtor *Rothe's*, "Only *ſuppoſe* theſe Things are ſo: *Suppoſe* there be a God." I ſaid to my ſelf, "Well, I will, I *do* ſuppoſe it." Immediately I felt a ſtrange Sweetneſs in my Soul, which increaſed every Moment till the next Morning: And from that Time, if all the Men upon Earth, and all the Devils in Hell had join'd in denying it, I cou'd not have doubted the Being of a God, no, not for one Moment. This firſt Sweetneſs laſted for ſix Weeks, without any Intermiſſion.

I then fell into Doubts of another Kind. I believed in God; but not in *Chriſt*. I open'd my Heart to *Martin Döber*, who uſed many Arguments with me, but in vain. For above four Years, I found no reſt, by Reaſon of this Unbelief: Till one Day, as I was ſitting in my Houſe, deſpairing of any Relief, thoſe Words ſhot into me, God *was in* Chriſt, *reconciling the World to himſelf*." I thought, "Then God and *Chriſt* are one." Immediately my Heart was fill'd with Joy; and much more at the Remembrance of theſe Words which I now felt I *did believe*, "*The Word was with* God, *and the Word was* God. *And the Word was made Fleſh, and dwelt among us.*

Yet in a few Days I was troubled again. I believed *Chriſt* was the Saviour of the World. But I could not call him *my* Saviour, neither did I believe, He wou'd ſave *me*. And one Day, as I was walking acroſs the Square, that Text came ſtrongly into my Mind, *The Unbelieving ſhall have their Part in the Lake which burneth with Fire and Brimſtone*." I returned home, terrified beyond Expreſſion, and inſtantly began crying out to our Saviour, telling

telling him, " I deserved no less than Hell, and gave my self up, if it were his Will, to suffer what I had deserved." In a Moment I found a Gleam of Hope, that He *wou'd* have Mercy even on me.

But this in a short Time vanished away, and my Uneasiness returned again. Many endeavoured to persuade me that I had, but I knew I had not a right Faith in *Christ*. : For I had no Confidence in him; nor could I lay hold upon him as *my* Saviour. Indeed reading one Day (in *Arndt*'s True Christianity) " That if all the Sins of all the Men upon Earth were joined in one Man, the Blood of *Christ* was sufficient to cleanse that Man from all Sin :" I felt for a Time Comfort and Peace: But it was but for a Time, and then I was overwhelm'd as before with Sadness and Unbelief. And I was oppress almost beyond my Strength, when * a Year

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* N. B. i. e. *In the Year* 1737. *Several Years before which he was elected one of the four publick Teachers of the Church; which Office he retains to this Day. Now which of the two Consequences will you chuse, (for one or the other is unavoidable) Either that a Man may preach the Gospel (yea, and with the Demonstration of the Spirit) who has no Faith: Or that a Man who has a Degree of true Faith, may yet have Doubts and Fears?*

The Account given of him when in the Midst of these Doubts and Fears, in a Treatise wrote by one of the Bretbren, and publish'd in the Year 1735, *runs in the following Words:*

" *The Third of our Teachers is a Shoemaker*, a Moravian, an Israelite indeed, in whom there is no Guile, *who has a good Testimony of all the Brethren. This Man endeavours in the most pathetic Manner to inculcate true Sincerity and Uprightness of Heart: And acknowleages his own Misery and Corruption first, before he applies himself to others. He then endeavours to*

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a Year ago I went into this little Wood. At first I was tempted to break out into Impatience; but then I thought, our Saviour knows best; nor would he suffer this Trouble to continue so long, if he did not see it was good for me. I delivered my self wholly into his Hands, to dispose of according to his good Pleasure. In that Hour I saw, that all who believe in Him, are reconciled to God thro' his Blood, and was assured, that I was thereby reconciled, and numbred among the Children of God. And from that Hour, I have had no Doubt, or Fear, but all Peace and Joy in Believing."

Some of the Circumstances of this uncommon Relation, were made more clear to me, by the Account I receiv'd in the Afternoon from a Student at *Hernhuth*, *Albinus Theodorus Feder*.

"I (said he) for three Years fought against Sin with all my Might, by Fasting and Prayer and all the other Means of Grace. But notwithstanding all my Endeavours, I gain'd no Ground; Sin still prevail'd over me: till at last, not knowing what to do farther, I was on the very brink of Despair. Then it was that having no other Refuge left, I fled to my Saviour as one lost and undone, and that had no Hope, but in his Power and free Mercy. In that Moment I found my Heart at rest, in good Hope that my Sins were forgiven; of which I had a stronger Assurance six Weeks after, when I receiv'd the Lord's Supper here. But I dare not affirm, I am a Child of God; neither have I the

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beat down all the false Rests and deceitful Supports in the Christian Warfare. He declares how one ought to come to Christ, (viz.) with an humble Spirit without Self-flattery, not being ashamed to confess our Sins; not yet standing still, or dwelling too long upon complaining of our Depravity and Misery; but taking Courage to venture on the Grace of God, *in* Christ Jesus; *and calling upon him, in Tears and Prayers, till he avenge us of our Adversaries.*

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" Seal of the Spirit. Yet I go on quietly doing my Saviour's Will, taking ſhelter in his Wounds, from all Trouble and Sin, and knowing he will perfect his Work in his own Time."

Martin Dober, when I deſcribed my State to him, ſaid, " He had known very many Believers, who if aſk'd the Queſtion, would not have dared to affirm, that they were the Children of God. And he added, It is very common for Perſons to receive Remiſſion of Sins, or Juſtification thro' Faith in the Blood of *Chriſt*, before they receive the full Aſſurance of Faith, which God many Times with-holds, till he has tried whether they will work together with him, in the Uſe of the firſt Gift. Nor is there any need (continued he, *Dober*) to incite any one to ſeek that Aſſurance by telling him, the Faith he has, is nothing. This will be more likely to drive him to Deſpair, than to encourage him to preſs forward. His ſingle Buſineſs who has receiv'd the firſt Gift is, *credendo credere & in credendo perſeverare* (to believe on, and to hold faſt that whereunto he hath attain'd) To go on, doing his Lord's Will, according to the Ability God hath already given; chearfully and faithfully to uſe what he has receiv'd, without Solicitude for the reſt."

In the Converſation I afterwards had with *Auguſtine Neuſſer* a Knife-ſmith, (another of the Paſtors or Teachers of the Church, about ſixty Years of Age) as alſo with his Brothers, *Wenſel*, and *Hantz Neuſſer*, the Nature of true Faith and Salvation was yet farther explain'd to me.

Auguſtine Neuſſer ſpoke to this Effect.

" By Experience I know, that we cannot be juſtified thro' the Blood of *Chriſt*, till we feel that all our Righteouſneſs and good Works avail nothing toward our Juſtification. Therefore what Men call *a Good Life*, is commonly the greateſt of all Hindrances to their coming to *Chriſt*. For it will not let them ſee, that they are loſt, undone Sinners;

ners; and if they ſee not this, they cannot come unto him.

Thus it was with me. I led a good Life from a Child. And this was the great Hindrance to my coming to *Chriſt*. For, abounding in good Works, and diligently uſing all the Means of Grace, I perſuaded my ſelf for thirteen or fourteen Years, that all was well, and I could not fail of Salvation. And yet, I cannot ſay, my Soul was at reſt; even till the Time when GOD ſhewed me clearly, that my Heart was as corrupt, notwithſtanding all my good Works, as that of an Adulterer or Murderer. Then my Self-dependence wither'd away. I wanted a Saviour, and fled naked to him. And in Him I found true Reſt to my Soul, being fully aſſured, that all *my* Sins were forgiven. Yet I cannot tell the Hour or Day, when I firſt received that full Aſſurance. For it was not given me at firſt, neither at once; but grew up in me by Degrees. But from the Time it was confirmed in me, I have never loſt it; having never ſince doubted, no, not for a Moment."

What *Wenſel Neuſſer* ſaid, was as follows.

" From a Child I had many Fits of Seriouſneſs, and was often uneaſy at my Sins: This Uneaſineſs was much increaſed about fifteen Years ſince by the preaching of *Chriſtian David*. I thought the Way to get Eaſe was, to go and live among the *Lutherans*, whom I ſuppoſed to be all good Chriſtians. But I ſoon found, they as well as the *Papiſts*, were carnal, Worldly-minded Men. About thirteen Years ago I came from among them to *Hernhuth*: But was ſtill as uneaſy as before: Which I do not wonder at now (tho' I did then;) for all this Time, tho' I ſaw clearly, I cou'd not be ſaved, but by the Death of *Chriſt*, yet I did not truſt in that *only* for Salvation, but depended on my own Righteouſneſs *alſo*, as the joint Condition of my Acceptance.

After

" After I was ſettled here, ſeeing the great Diverſity of Sects wherewith we were ſurrounded, I began to doubt, whether any Religion was true? For half a Year theſe Doubts perplext me greatly; and I was often juſt on the Point of caſting off all Religion and returning to the World. The Fear of doing this threw me into a deeper Concern than ever I had been in before. Nor cou'd I find how to eſcape, for the more I ſtruggled, the more I was intangled. I often reflected on my former Courſe of Life, as more deſirable than this. And one Day, in the Bitterneſs of my Soul, beſought our Bleſſed Saviour, " At leaſt to reſtore me to that State, which I was in before I left *Moravia*." In that Moment, he manifeſted himſelf to me, ſo that I cou'd lay hold on him as my Saviour, and ſhew'd me, it is *only* the Blood of *Chriſt* which cleanſeth us from all Sin. This was ten Years ſince, and from that Hour, I have not had one Doubt of my Acceptance. Yet I have not any Tranſports of Joy. Nor had I, when he thus revealed himſelf unto me. Only I well remember, that Manifeſtation of himſelf was like a cool, refreſhing Wind, to one that is fainting away with ſultry Heat. And ever ſince my Soul has been ſweetly at reſt, deſiring no other Portion in Earth or Heaven."

" I was awaken'd (ſaid *Hantz Neuſſer*) by my Grandfather when a Child, and by him carefully inſtructed in the New Teſtament. I married young, and being from that Time weak and ſickly, was the more earneſt to work out my Salvation: And nineteen or twenty Years ago, I had a ſtrong Confidence in our Saviour, and was continually warning others againſt truſting in themſelves, in their own Righteouſneſs or good Works. Yet I was not free from it my ſelf. I did not truſt in him *only* for Acceptance with GOD. And hence it was, that not building on the right Foundation, the Blood and Righteouſneſs of *Chriſt* alone, I could not gain a full Victory over my Sins, but ſometimes conquer'd them, and ſometimes was conquer'd by them. And

therefore

therefore I had not a full or conſtant Peace, tho' I was commonly eaſy, and hoping for Mercy.

Sixteen Years ago (on *Saturday* next) I came to my Brother *Auguſtin* at *Hernhuth*. There was then only one little Houſe here. Here I continued eight Years in much the ſame State, thinking I truſted in *Chriſt* alone, but indeed truſting partly in his and partly in my own Righteouſneſs. I was walking one Day in this little Wood, when GOD diſcover'd my Heart to me. I ſaw I had till that Hour truſted in my own Righteouſneſs, and at the ſame Time, that I had no Righteouſneſs at all, being altogether corrupt and abominable, and fit only for the Fire of Hell. At this Sight I fell into bitter Grief, and an horrible Dread overwhelm'd me, expecting nothing (as I ſaw I deſerved nothing elſe) but to be ſwallow'd up in a Moment. In that Moment I beheld the Lamb of GOD, taking away my Sins. And from that Time I have had Redemption thro' his Blood, and full Aſſurance of it. I have that Peace in him which never fails, and which admits of no Doubt or Fear. Indeed I am but a little one in *Chriſt*; therefore I can receive as yet but little of him. But from his Fulneſs I have enough; and I praiſe him, and am ſatisfied."

In the three or four following Days I had an Opportunity of talking with *Zacharias Neuſſer* (Couſin to *Hantz*) *David Schneider*, *Chriſtoph Demuth*, *Arvid Gradin* (now at *Conſtantinople*) and ſeveral others of the moſt experienc'd Brethren. I believe no Preface is needful to the Account they gave of GOD's Dealings with their Souls, which I doubt not will ſtir up many, thro' his Grace, to *glorify their Father which is in Heaven*.

"I was born (ſaid *Zacharias Neuſſer*) on the Borders of *Moravia*, and was firſt awaken'd by my Couſin *Wenſel*, who ſoon after carried me to hear Mr. *Steinmetz*, a *Lutheran* Miniſter, about thirty (*Engliſh*) Miles off. I was utterly aſtoniſh'd. The next Week I went again: After which, going to

 him

him in private, I open'd my Heart, and told him all my Doubts, those especially concerning Popery. He offer'd to receive me into Communion with Him, which I gladly accepted of; and in a short Time after I receiv'd the Lord's Supper from his Hands. While I was receiving, I felt *Christ* had died for *me*. I knew I was reconciled to God. And all the Day I was overwhelm'd with Joy, having those Words continually on my Mind, *This Day is Salvation come to my House: I also* am a Son *of Abraham*. This Joy I had continually for a Year and a half, and my Heart was full of Love to *Christ*.

After this, I had Thoughts of leaving *Moravia*. I was convinced, it would be better for my Soul. Yet I would not do it, because I got more Money here than I could elsewhere. When I reflected on this, I said to my self, "This is mere Covetousness. But if I am Covetous, I am not a Child of God." Hence I fell into deep Perplexity, nor could I find any Way to escape out of it. In this Slavery and Misery I was for five Years; at the End of which I fell sick: In my Sickness my Heart was set at Liberty, and Peace returned to my Soul. I now prayed earnestly to God, to restore my Health, that I might leave *Moravia*. He did restore it, and I immediately removed to *Hernhuth*. After I had been here a Quarter of a Year, the Count preached one Day, upon the Nature of Sanctification. I found I had not experienced what he described, and was greatly terrified. I went to my Cousin *Wensel*, who advised me to read over the 3d, 4th and 5th Chapters of the Epistle to the *Romans*. I did so. I had read them an hundred Times before, yet now they appear'd quite new, and gave me such a Sight of God's justifying the Ungodly, as I never had had before. On *Sunday* I went to Church at *Bertholdsdorf*, and while we were singing those Words, "*Wir glauben auch in* Jesum Christ," (we believe also in *Jesus Christ*) I clearly saw him as my Saviour. I wanted immediately to be alone, and to pour out my Heart

Heart before him. My Soul was filled with Thankfulneſs, and with a ſtill, ſoft, quiet Joy, ſuch as it is impoſſible to expreſs. I had full Aſſurance that *my Beloved was mine and I was his*, which has never ceaſed to this Day. I ſee by a clear Light, what is pleaſing to him, and I do it continually in Love. I receive daily from him Peace and Joy; and I have nothing to do but to praiſe him."

The moſt material Part of *David Schneider*'s Account now was this:

"Both my Father and Mother fear'd God, and carefully inſtructed me in the Holy Scriptures. I was from a Child earneſtly deſirous to follow their Inſtructions, and more ſo, after my Father's Death. Yet as I grew up, many Sins got the Dominion over me: Of which God began to give me a Senſe by the preaching of Paſtor *Steinmetz*; who ſpeaking one Day of Drunkenneſs, to which I was then addicted, I was ſo griev'd and aſhamed, that for ſeveral Days I cou'd not bear to look any one in the Face. It pleaſed God afterwards to give me, tho' not all at once, a Senſe of my other both outward and inward Sins. And before the Time of my coming out of *Moravia*, I knew that my Sins were forgiven. Yet I can't fix on any particular Time, when I knew this firſt. For I did not clearly know it at once: God having always done every Thing in my Soul by Degrees.

When I was about twenty ſix, I was preſt in Spirit to exhort and inſtruct my Brethren. Accordingly many of them met at my Houſe, to read, pray and ſing Pſalms. They uſually came about ten or eleven, and ſtay'd till one or two in the Morning. When *Chriſtian David* came to us, we were much quicken'd and comforted, and our Number greatly increas'd. We were undiſturbed for two Years. But then the *Papiſts* were inform'd of our Meeting. Immediately Search was made. All our Books were ſeiz'd, and we were ordered to appear before the Conſiſtory. I was examined many Times; was impriſon'd, releas'd and impriſon'd again five

Times in one Year. At laſt I was adjudged to pay fifty Rix-dollars, and ſuffer a Year's impriſonment. But upon a Re-hearing, the Sentence was changed, and I was ordered to be ſent to the Gallies. Before this Sentence was executed, I eſcaped out of Priſon, and came to *Sorau* in *Sileſia*. Many of my Brethren follow'd me, and here for near ten Years I taught the Children in the Orphan-Houſe. I ſoon ſent for my Wife and Children. But the Magiſtrates had juſt then order'd, that the Wives and Children of all thoſe who had fled, ſhould be taken into ſafe Cuſtody. The Night before this Order was to be executed, ſhe eſcaped and came to *Sorau*.

Soon after, ſome of my Brethren who had been there, preſt me much to remove to *Hernhuth*: *Chriſtian David*, in particular, by whoſe continued Importunity, I was at length brought to reſolve upon it. But all my Brethren at *Sorau* were ſtill as ſtrongly againſt it, as I myſelf had formerly been. For a whole Year I was ſtruggling to break from them, or to perſuade them to go too. And it coſt me more Pains to get from *Sorau*, than it had done to leave *Moravia*.

At length I broke looſe and came to *Hernhuth*, which was about three Years ago. Finding I cou'd ſcarce ſubſiſt my Family here by hard Labour, whereas at *Sorau* all Things were provided for me, I grew very uneaſy. The more uneaſy I was, the more my Brethren reſrained from my Company; ſo that in a ſhort Time I was left quite alone. Then I was in deep Diſtreſs indeed. Sin revived and almoſt got the Maſtery over me. I tried all Ways, but found no Help. In this miſerable State I was about a Year ago, when the Brethren caſt Lots concerning me, and were thereby directed to admit me to the Lord's Table. And from that Hour my Soul received Comfort, and I was more and more aſſured that I had an Advocate with the Father, and that I was fully reconciled to God by his Blood."

Chriſtoph

Chriſtoph Demuth ſpoke to this Effect.

" My Father was a pious Man from his Youth. He carefully inſtructed all his Children. I was about fifteen when he died. A little before he died, having been all his Life-time under the Law, he receiv'd at once Remiſſion of Sins, and the full Witneſs of the Spirit. He call'd us to him and ſaid, " My Dear Children, let your whole Truſt be in the Blood of *Chriſt*. Seek Salvation in this, and in this alone, and he will ſhew you the ſame Mercy he has to me. Yea and he will ſhew it to many of your Relations and Acquaintance, when his Time is come."

From this Time till I was twenty ſeven Years old, I was more and more zealous in ſeeking *Chriſt*. I then removed into *Sileſia*, and married. A Year after I was much preſt in Spirit, to return and viſit my Brethren in *Moravia*. I did ſo. We had the New Teſtament, our *Moravian* Hymns, and two or three *Lutheran* Books. We read and ſung and prayed together, and were much ſtrengthen'd. One Day as we were together at my Houſe, one knock'd at the Door. I open'd it, and it was a *Jeſuit*. He ſaid, " My dear *Demuth*, I know you are a good Man, and one that inſtruct and exhort your Friends. I muſt ſee what Books you have:" And going into the inner Room, he found the Teſtament and the reſt together. He took them all away; nor did we dare to hinder him. The next Day we were ſummon'd before the Conſiſtory, and after a long Examination, order'd to appear in the Church before the Congregation on the following *Sunday*. There they read a long Confeſſion of Faith, and afterwards bid us ſay " In the Name of the Father, and of the Son, and of the Holy Ghoſt." We did ſo, tho' not knowing what they meant. They then told us, " We had abjured the *Lutheran* Errors, and call'd the bleſſed Trinity to witneſs, that we aſſented to that Confeſſion of Faith." My Heart ſunk

" within me when I heard it. I went Home, but could find no Reſt. I thought, I had now denied my Saviour, and could expect no more Mercy from him. I could not bear to ſtay in *Moravia* any longer, but immediately return'd into *Sileſia*. There I continued ſix Years, but there too I was perpetually terrified with the Thoughts of what I had done. I often enquired after my Brethren whom I had left in *Moravia*. Some of them, I heard, were thrown into Priſon, and others eſcaped to a little Village in *Luſatia* called *Hernhuth*. I wiſh'd I could go to that Place myſelf, and at laſt meeting with one who had the ſame Deſire, we agreed to go together. But our Deſign being diſcover'd, he was apprehended and thrown into Priſon. Expecting the ſame Treatment, I earneſtly pray'd, " That God would ſhew me a Token for Good." Immediately my Soul was fill'd with Joy, and I was ready to go to priſon or to Death.

Two Days paſs'd, and no Man aſk'd me any Queſtion; when doubting, what I ought to do, I went into a neighbouring Wood, and going into a little Cave, fell on my Face and pray'd, " Lord, thou ſeeſt I am ready to do what thou wilt. If it be thy Will I ſhould be caſt into Priſon, thy Will be done. If it be thy Will, that I ſhould leave my Wife and Children, I am ready. Only ſhew me thy Will." Immediately I heard a loud Voice, ſaying, " *Fort, fort, fort*" (Go on, go on) I roſe joyful and ſatisfied; went home and told my Wife, " It was God's Will, I ſhould now leave her; but that I hoped to return in a ſhort Time, and take her and my Children with me." I went out of the Door, and in that Moment was fill'd with Peace and Joy and Comfort.

We had above two hundred Miles to go (thirty five *German*) and neither I, nor my Friend who went with me had one *Kreutzer*. * But God pro-

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* *A ſmall Coin of about a Half-penny value.*

vided

vided Things convenient for us, ſo that in all the Way we wanted nothing.

In this Journey GOD gave me the full Aſſurance that my Sins were forgiven. This was twelve Years ago, and ever ſince, it has been confirm'd more and more, by my receiving from him every Day freſh Supplies of Strength and Comfort.

By comparing my Experience with that of others you may perceive, how different Ways GOD leads different Souls. But tho' a Man ſhould be led in a Way different from that of all other Men, yet if his Eye be at all times fixt on his Saviour, if his conſtant Aim be to do his Will; if all his Deſires tend to him; if in all Trials he can draw Strength from him; if he fly to him in all Troubles, and in all Temptations find Salvation in his Blood; in this there can be no Deluſion: And whoſoever is thus minded, however or whenever it began, is ſurely reconciled to GOD thro' his Son."

Arvid Gradin (a *Swede*, born in *Dalecarlia*) ſpoke to this Purpoſe.

"Before I was ten Years old, I had a ſerious Senſe of Religion, and great Fervor in Prayer. This was increas'd by my reading much in the New Teſtament; but the more I read, the more earneſtly I cried out, "Either theſe Things are not true, or we are not Chriſtians." About ſixteen my Senſe of Religion began to decline, by my too great Fondneſs for Learning, eſpecially the Oriental Tongues, wherein I was inſtructed by a private Preceptor, who likewiſe did all that in him lay, to inſtruct me in True Divinity.

At ſeventeen I went to the Univerſity of *Upſal*, and a Year or two after was licenſed to preach. But at twenty two meeting with *Arndt's* true Chriſtianity, I found I myſelf was not a Chriſtian. Immediately I left off preaching, and betook my ſelf wholly to Philoſophy. This ſtifled all my Convictions for ſome Years; but when I was about

twenty ſeven, they revived, and continued the Year after, when I was deſired to be domeſtic Tutor to the Children of the Secretary of State. I now felt I was *carnal, ſold under Sin*, and continually ſtruggled to burſt the Bonds, till (being about thirty one Years old) I was unawares intangled in much worldly Buſineſs. This cool'd me in my Perſuit of Holineſs: Yet for a Year and a half my Heart was never at Peace. Being then in a Bookſeller's Shop, I ſaw the Account of the Church at *Hernhuth*. I did not think there could be any ſuch Place, and aſked the Bookſeller, if that was a real Account? His Anſwer, "That it was no more than the plain Truth," threw me into deep Thought, and fervent Prayer, that GOD would bring me to that Place. I went to the Secretary, and told him, "I did not deſign to ſtay at *Upſal*, having a Deſire to travel." He ſaid, "He had a Deſire his Son ſhould travel, and was glad of an Opportunity to ſend him with me." I was griev'd, but knew not how to refuſe any Thing to my Patron and Benefactor. Accordingly we left *Upſal* together, and after a Year ſpent in ſeveral Parts of *Germany*, went thro' *Holland* into *France*, and ſo to *Paris*, where we ſpent another Year. But I was more and more uneaſy till I could be diſengaged from my Charge, that I might retire to *Hernhuth*. In our Return from *France*, my Pupil's elder Brother returning from *Italy* met us at *Leipſig*. I immediately writ to his Father, and having obtained his Conſent, delivered him into his Hands. *April* 23, 1738. (N. S.) I came hither. Here I was as in another World. I deſired nothing but to be cleans'd inwardly and outwardly from Sin by the Blood of *Chriſt*. I found all here laying the ſame Foundation. Therefore tho' I did not think with them in all Points of Doctrine, I waved theſe, and ſingly perſued Reconciliation with GOD thro' *Chriſt*.

On the 22d of *May* laſt, I cou'd think of nothing but, *He that believeth hath everlaſting Life*. But I was afraid of deceiving myſelf, and continually pray'd,

I might

I might not build without a Foundation. Yet I had a ſweet, ſettled Peace, and for five Days this Scripture was always in my Thoughts. On the 28th thoſe Words of our Lord were as ſtrongly impreſt upon me, "*If ye being evil, know how to give good Gifts* "*to your Children, how much more ſhall your Heavenly* "*Father give the Holy Ghoſt to them that ask him.*" At the ſame Time I was inceſſantly carried out, to ask, that he would give me the Witneſs of his Spirit. On the 29th I had what I aſked of him, *viz.* the πληροφορία πίστεως, which is,

"Requies in ſanguine Chriſti. Firma fiducia in "Deum & perſuaſio de gratiâ divinâ; tranquillitas "mentis ſumma, atque ſerenitas & pax; cum abſen-"tiâ omnis deſiderii carnalis, & ceſſatione peccato-"rum etiam internorum. Verbo, Cor quod antea "inſtar maris turbulenti agitabatur, in ſummâ fuit "requie, inſtar maris ſereni & tranquilli."

"Repoſe in the Blood of Chriſt. A firm Confidence "in GOD, and Perſuaſion of his Favour: Serene "Peace and ſtedfaſt Tranquillity of Mind, with a "Deliverance from every fleſhly Deſire, and from "every outward and inward Sin. In a Word, my "Heart which before was toſt like a troubled Sea, "was ſtill and quiet, and in a ſweet Calm."

In the preſent Diſcipline of the Church of *Hernhuth*, all which is alterable at the Diſcretion of the Superiors, may be obſerved,

I. The Officers of it.

II. The Diviſion of the People.

III. The Conferences, Lectures, and Government of the Children.

IV. The Order of Divine Service.

I. The Officers are, 1. The *Eldeſt* of the whole Church; beſide whom, there is an Eldeſt of every particular Branch of it. There is alſo a diſtinct Eldeſt

over

over the young Men, and another over the Boys; a Female Eldeſt over the Women in general, and another over the unmarried, and another over the Girls. 2. The *Teachers*, who are four. 3. The *Helpers* (or *Deacons*). 4. The *Overſeers* (or *Cenſors*) eleven in number at *Hernhuth*. 5. The *Monitors*, who are Eleven likewiſe. 6. The *Almoners*, Eleven alſo. 7. The *Attenders* on the Sick, Seven in number. Laſtly, The *Servants*, or Deacons of the loweſt Order.

II. The People of *Hernhuth* are divided, 1. Into five Male Claſſes, *viz.* the little Children, the middle Children, the big Children, the young Men, and the Married. The Females are divided in the ſame Manner. 2. Into eleven Claſſes, according to the Houſes where they live; and in each Claſs is an Helper, an Overſeer, a Monitor, an Almoner and a Servant. 3. Into about ninety Bands, each of which meets twice at leaſt, but moſt of them three times a Week, To *confeſs their Faults one to another, and pray for one another, that they may be healed.*

III. The Rulers of the Church, *i. e.* The Elders, Teachers, and Helpers, (all choſen by the Congregation) have a Conference every Week, purely concerning the State of Souls, and another concerning the Inſtitution of Youth. Beſide which, they have one every Day, concerning outward Things relating to the Church.

The Overſeers, the Monitors, the Almoners, the Attenders on the Sick, the Servants, the School-Maſters, the young Men, and the Children, have likewiſe each a Conference once a Week, relating to their ſeveral Offices and Duties.

Once a Week alſo is a Conference for Strangers; at which any Perſon may be preſent, and propoſe any Queſtion or Doubt, which he deſires to have reſolved.

In *Hernhuth* is taught, Reading, Writing, Arithmetick, *Latin, Greek, Hebrew, French, Engliſh*, Hiſtory and Geography.

There

There is a *Latin*, *French*, and an *Engliſh* Lecture every Day, as well as an Hiſtorical and Geographical one. On *Monday*, *Wedneſday*, *Friday*, and *Saturday* is the *Hebrew* Lecture; the *Greek* on *Tueſday* and *Thurſday*.

In the *Orphan-Houſe*, the larger Children riſe at Five, (the ſmaller, between Five and Six). After a little private Prayer they work till Seven. Then they are at School till Eight, the Hour of Prayer. At Nine thoſe who are capable of it learn *Latin*, at Ten *French*. At Eleven they Walk. At Twelve they Dine all together, and work till One. At One they work or learn Writing; at Three Arithmetick; at Four Hiſtory; at Five they Work; at Six Sup and Work; at Seven after a Time ſpent in Prayer, Walk; at Eight the ſmaller Children go to Bed, the larger to the Publick Service. When this is ended, they Work again, till (at Ten) they go to Bed.

IV. Every Morning at Eight is Singing and Expoſition of Scripture; and commonly a ſhort Prayer.

At Eight in the Evening, there is commonly only mental Prayer, join'd with the Singing and *Expounding*.

The Faithful afterwards ſpend a quarter of an Hour in Prayer, and conclude with the Kiſs of Peace.

On *Sunday* Morning the Service begins at Six; at Nine the Publick Service at *Bartho'dsdorf*. At One the Eldeſt gives ſeparate Exhortations to all the Members of the Church, divided into fourteen little Claſſes for that Purpoſe, ſpending about a quarter of an Hour with each Claſs. At Four begins the Evening Service at *Bertholdsdorf*, cloſed by a Conference in the Church. At Eight is the uſual Service; after which the young Men, ſinging Praiſes round the Town, conclude the Day.

On the firſt *Saturday* in the Month, the Lord's Supper is adminiſtered. From Ten in the Morning till Two, the Eldeſt ſpeaks with each Communicant in private, concerning the State of his Soul. At Two they dine; then waſh one anothers Feet, after which they ſing and pray. About Ten they receive in ſilence

ſence without any Ceremony, and continue in ſilence till they part at Twelve.

On the ſecond *Saturday* is the ſolemn Prayer-Day for the Children: The third is the Day of General Interceſſion and Thankſgiving: And on the fourth is the great Monthly Conference of all the Superiors of the Church.

For the Satisfaction of thoſe who deſire a more full Account, I have added

An Extract *of the Conſtitution of the Church of the* Moravian *Brethren at* Hernhuth, *laid before the* Theological *Order at* Wirtemberg, *in the Year* 1733.

1. THEY have a *Senior*, or *Eldeſt*, who is to aſſiſt the Church by his Counſel and Prayers, and to determine what ſhall be done in Matters of Importance. Of him is required, that he be well experienced in the Things of God, and witneſt to by all for Holineſs of Converſation.

2. They have *Deacons*, or *Helpers*, who are in the private Aſſemblies, to inſtruct: To take Care that outward Things be done decently and in order; and to ſee that every Member of the Church grows in Grace, and walks ſuitably to his holy Calling.

3. The *Paſtor* or *Teacher*, is to be an Overſeer of the whole Flock, and every Perſon therein; to Baptize the Children; diligently to form their Minds, and bring them up *in the Nurture and Admonition of the Lord*: When he finds in them a ſincere Love of the Croſs, than to receive them into the Church: To adminiſter the Supper of the Lord: To join in Marriage thoſe who are already married to Chriſt: To reprove, admoniſh, quicken, comfort, as need requires: To declare the whole Counſel of God: Taking heed at all Times, to ſpeak as the Oracles of God, and agreeably to the Analogy of Faith: To bury thoſe who have died in the Lord, and to keep

that

that ſafe which is committed to his Charge, even the pure Doctrine and Apoſtolical Diſcipline which we have received from our Fore-fathers.

4. We have alſo another Sort of *Deacons* who take Care that nothing be wanting to the *Orphan-Houſe*, the Poor, the Sick, and the Strangers. Others again there are, who are peculiarly to take Care of the Sick; and others, of the Poor. And two of theſe are intruſted with the publick Stock, and keep Accounts of all that is received or expended.

5. There are Women who perform each of the above-mentioned Offices, among thoſe of their own Sex: For none of the Men converſe with them, beſide the Eldeſt, the Teacher, and one, or ſometimes, two of the Deacons.

6. Towards Magiſtrates, whether of a Superior or Inferior Rank, we bear the greateſt Reverence. We chearfully ſubmit to their Laws; and even when many of us have been ſpoil'd of their Goods, driven out of their Houſes, and every Way oppreſt by them, yet they reſiſted them not, neither opening their Mouths, nor lifting up their Hand againſt them. In all things which do not immediately concern the inward, ſpiritual Kingdom of Chriſt, we ſimply, and without contradicting, obey the higher Powers. But with regard to Conſcience, the Liberty of this we cannot ſuffer to be any way limited or infringed. And to this Head we refer whatever directly and in itſelf tends to hinder the Salvation of Souls: Or, Whatſoever Things Chriſt and his Holy Apoſtles (who we know meddled not with outward worldly Things) took charge of, and performed, as neceſſary for the conſtituting and well-ordering of his Church. In theſe Things we acknowledge no Head but *Chriſt*; and are determined, God being our Helper, to give up not only our Goods (as we did before) but Life itſelf, rather than this Liberty which God hath given us.

7. As it behoves all Chriſtians, not to be Slothful in Buſineſs, but diligently to attend the Works of their Calling; there are Perſons choſen by the

Church, to superintend all those who are employed in outward Business. And by this Means also, many things are prevented which might otherwise be an Occasion of Offence.

8. We have also *Censors* and *Monitors*. In those Experience and Perspicacity; in these Wisdom and Modesty are chiefly required. The *Censors* signify what they observe (and they observe the smallest things) either to the *Deacons* or *Monitors*. Some *Monitors* there are, whom all know to be such; others, who are secretly appointed; and who, if need require, may freely admonish, in the Love of *Christ*, even the Rulers of the Church.

9. The Church is so divided, that first the Husbands, then the Wives, then the Widows, then the Maids, then the young Men, then the Boys, then the Girls, and lastly the little Children, are in so many distinct Classes: Each of which is daily visited, the married Men by a married Man, the Wives by a Wife, and so of the rest*. These larger are also [now] divided into near Ninety smaller Classes or Bands, over each of which one presides who is of the greatest Experience. All these *Leaders* meet the Senior every Week, and lay open to him and to the Lord, whatsoever hinders or furthers the Work of God, in the Souls committed to their Charge.

10. In the Year 1727, four and twenty Men and as many Women agreed, That each of them would spend an Hour in every Day, in praying to God for his Blessing on his People; and for this Purpose, both the Men and Women chose a Place, where any of their own Sex who were in Distress, might be present with them. The same Number of unmarried Women, of unmarried Men, of Boys, and of Girls, were afterwards, at their Desire, added to them: who pour out their Souls before God, not only for their own Brethren, but also for other Churches and

* *This Work all the married Brethren and Sisters, as well as all the unmarried, perform in their turns.*

Persons,

Perſons, that have deſired to be mentioned in their Prayers. And this perpetual Interceſſion has never ceaſed Day or Night, ſince its firſt Beginning.

11. And as the Members of the Church are divided, according to their reſpective States and Sexes; ſo they are alſo, with regard to their Proficiency in the Knowledge of God. Some are dead, ſome quickened by the Spirit of God: Of theſe, ſome again are untractable, ſome diligent, ſome zealous, burning with their firſt Love; ſome Babes, and ſome young Men. Thoſe who are ſtill dead, are viſited every Day. And of the Babes in *Chriſt* eſpecial Care is taken alſo, that they may be daily inſpected and aſſiſted to grow in Grace, and in the Knowledge of our *Lord Jeſus*.

12. In the *Orphan-Houſe*, about Seventy Children are brought up, ſeparate according to their Sex. Beſide which, ſeveral experienced Perſons are appointed to conſult with the Parents, touching the Education of the other Children. In teaching them Chriſtianity, we make uſe of *Luther*'s Catechiſm, and ſtudy the amending their Wills as well as Underſtanding; finding by Experience, that when their Will is moved, they often learn more in a few Hours, than otherwiſe in many Months. Our little Children we inſtruct chiefly by Hymns; whereby we find the moſt important Truths moſt ſucceſsfully inſinuated into their Minds.

13. We highly reverence Marriage, as greatly conducive to the Kingdom of *Chriſt*. But neither our young Men nor Women enter into it till they aſſuredly know, they are married to *Chriſt*. When any know it is the Will of God, that they ſhould change their State, both the Man and Woman are placed for a Time, with ſome married Perſons, who inſtruct them how to behave, ſo that their married Life may be pleaſing to God. Then their Deſign is laid before the whole Church, and after about fourteen Days, they are ſolemnly joined, tho' not otherwiſe habited, than they are at other Times. If they make any Entertainment (which

is not always) they invite only a few intimate Friends, by whoſe faithful Admonitions they may be the better prepared, to bear their Croſs and fight the good Fight of Faith. If any Woman is with Child, not only eſpecial mention is made of her in the publick Prayers, but ſhe is alſo exhorted in private, wholly to give herſelf up into the Hands of her faithful Creator. As ſoon as a Child is born, Prayer is made for it, and if it may be, it is baptiz'd in the Preſence of the whole Church. Before it is wean'd, it is brought into the Aſſembly on the Lord's Days.

14. Whoever either of the Male or Female Children, ſeek GOD with their whole Heart, know * their Sins are forgiven, and obey the Truth, are not uſed to be much incited to come to the Lord's Supper, neither are they forbidden ſo to do, if they deſire it. We think it enough, to teach our Children juſt Conceptions of it, and the Difference between this Food of the Soul, and that Milk which they every Day receive of *Chriſt*. They then publickly declare, the Sentiments of their Hearts concerning it. They are afterwards examined both in private by the Paſtor, and alſo in publick: And then, after an Exhortation by the *Senior*, are by him thro' laying on of Hands added to the Church and *confirm'd*. The ſame Method is uſed with thoſe who renounce the Papal Superſtitions, or who are turn'd from the Service of *Satan* to GOD: and that, if they deſire it, altho' they are not young; yea, tho' they are well ſtricken in Years.

15. Once or twice a Month, either at *Bertholdsdorf*, or if it may be, at *Hernhuth*, all the Church receives the Lord's Supper. It cannot be expreſt, how greatly the Power of GOD is then preſent among us. A general Confeſſion of Sins is made

* *This was the Order of the Church, till* Chriſtian David's *Return from* Groenland, See p. 65.

by

by one of the Brethren in the Name of all. Then a few ſolid Queſtions are aſk'd; which when they have anſwered, the Abſolution or Remiſſion of Sins is either pronounced to all in General, or confirm'd to every particular Perſon, by the laying on of Hands. The Seniors firſt receive; then the reſt in Order, without any Regard had to worldly Dignity, in this, any more than in any other of the ſolemn Offices of Religion. After receiving all the Men (and ſo the Women) meet together, to renew their Covenant with GOD, to ſeek his Face, and exhort one another to the Patience of Hope and the Labour of Love.

16. They have a peculiar Eſteem for Lots, and accordingly uſe them both in publick and private, to decide Points of Importance, when the Reaſons brought on each Side, appear to be of equal Weight. And they believe this to be then the only Way, of wholly ſetting aſide their own Will, of acquitting themſelves of all Blame, and clearly knowing what is the Will of GOD.

17. At eight in the Morning, and in the Evening we meet to pray to and praiſe GOD, and to read and hear the Holy Scriptures: The Time we uſually ſpend in Sleep, is from eleven at Night till four in the Morning. So that allowing three Hours a Day for taking the Food both of our Bodies and Souls, there remain ſixteen for Work. And this Space thoſe who are in Health ſpend therein, with all Diligence and Faithfulneſs.

18. Two Men keep watch every Night in the Streets, as do two Women, in the Women's Apartment: That they may pour out their Souls for thoſe that ſleep; and by their Hymns raiſe the Hearts of any who are awake to GOD.

19. For the farther ſtirring up the Gift which is in us, ſometimes we have publick, ſometimes private Love-Feaſts: At which we take a moderate Refreſhment, with Gladneſs and Singleneſs of Heart, and the Voice of Praiſe and Thankſgiving.

20. If

20. If any Man among us, having been often admonish'd, and long forborn, persists in walking unworthy of his Holy Calling, he is no longer admitted to the Lord's Supper. If he still continues in his Fault, hating to be reform'd, the last Step is, publickly, and often in the Midst of many Prayers and Tears, to cast him out of our Congregation. But great is our Joy, if he then see the Error of his Ways, so that we may receive him among us again.

21. Most of our Brethren and Sisters, have in some Part of their Life, experienced Holy Mourning and Sorrow of Heart; and have afterwards been assured, that *there* was *no* more *Condemnation for them, being passed from Death unto Life.* They are therefore far from fearing to die, or desiring to live on Earth; knowing that to them *To die is Gain*, and being confident that they are the Care of Him, whose are the *Issues of Life and Death.* Wherefore they depart as out of one Chamber into another. And after the Soul has left its Habitation, their Remains are deposited in the Earth, appointed for that Purpose. And the Survivors are greatly comforted, and rejoice over them, with a *Joy the World knoweth not of.*

F I N I S.

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